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Biblical Religion and Biblical Theology *

W. NORMAN PITTENGER

THE title of this address is an indication of its *tendenz*. In the face of a new situation in the world of Biblical study, it is my intention to maintain that (a) the religion of the Bible is central and normative in Christian faith and life; (b) the theology which emerges from a study of the Bible is indicative of the proper line of development in the intellectual statement of that faith and life; but (c) the theology of the Bible as found therein in express terminology and statement is not to be taken as *exclusively* determinative of all properly Christian theological faith and life.

It is, of course, a fact of no slight importance that your association has invited a theologian to make one of your opening addresses. That significance does not attach to the particular speaker himself, for I am under no illusions about my own importance. It does attach to the unusual situation with which you have been willing to present yourselves: to have a theologian who is simple and I hope relatively pure, speak about the Bible to a group of Biblical instructors. For certainly it has been characteristic of Biblical instructors in many quarters during the past few decades that no specifically theological interest should be allowed to obtrude itself into their study, lest (as they thought) objectivity be lost in the process. Naturally the theologians welcome the change in atmosphere which

makes it possible for you to have a theological treatment of the Holy Scriptures and their significance as part of your annual conference. But one theologian at least is a little concerned lest in the present rush towards a deepened theological interest in Scripture there shall come about an unhappy and indeed a dangerous loss of objectivity, on the one hand, and an erroneous attitude towards the place of the Bible in Christian faith and life on the other.

We have witnessed on the continent of Europe the appearance of what is called "Biblical theology." It is all the fashion nowadays to speak of the Bible as pre-eminently the "theological" book. Appeal is made not to sheer history nor to the reconstructed text nor to the "findings" of Biblical science, but rather to the theological stress, the doctrinal teaching, the dogma expressly stated, in the sacred book. It is hardly necessary for me in this company to recount the story of "how this came about." And I should be the last person to decry the new movement which has almost entirely conquered European and English Biblical study and is at last making its influence felt very strongly in our own country. But when I read books in which the author feels that it is quite irrelevant to any understanding of the religious meaning of, say, the Fourth Gospel, whether that work was written by one man or another, thereby disregarding or minimizing many years of sound and scholarly work which have shown us quite plainly that the author of the Fourth Gospel was certainly not the

*Dr. Pittenger's paper is being published in *advance* of the annual meeting in New York at which it will be presented orally, in the hope that such advance publication will make possible more thorough-going discussion.

disciple who leaned on Jesus' breast; or in which the Old Testament is used as a storehouse for Christian dogmatic theology with no attention to or interest in its specific illustration of the development of Judaism in all its richness and variety, thereby disregarding or minimizing the work of critics from Wellhausen down to the present; or in which "the unity of the New Testament" is asserted without due appreciation of the remarkable growth of doctrinal understanding and presentation in the several strata, thereby disregarding or minimizing all that the last fifty years of synoptic criticism, not to mention the minute analysis of the rest of the New Testament, has revealed to us; when, I say, I come across these things, I cannot but feel that we are faced by a danger which is not so obvious as it might be, precisely because there is so much to be said for the emphasis which is being laid upon the theological and doctrinal side of the matter.

Perhaps the best method in which my own positive views may be presented to you is by proceeding in a somewhat personal vein to speak of the attitude of one theologian, explicitly an Anglican Catholic, to the whole area of Biblical study. And the first thing that I should wish to say as a theologian is that we are, all of us, greatly indebted to historical criticism, not to speak of textual criticism, for our present grasp of the development of Jewish religion and the emergence of Christianity. It is utterly impossible ever to return to the naive fundamentalism of an earlier day; we should be grateful for that. The studies in Old Testament, by which in recent years we can discern the development of the "J" material, for example, seem to me to be of first importance. The investigation into the relationship between Judaism and the surrounding religious cultures as well as the aboriginal Canaanitish culture has given us results which have deep theological interest and value. The form-critics have contributed enormously to the comprehension

which we may now claim to possess as to the way in which the initial impetus of Christian faith grew and altered as it grew. The Pauline studies which have appeared in recent years are useful in assisting us in the task of reconstructing the response made by this formative theological mind of primitive Christianity to the tradition about Jesus as he had received it. So one might go over the whole list; theological study is bound to be different these days because of that which has been done in the field of Biblical study.

One illustration will perhaps suffice. In re-thinking the whole question of the Christian conception of "heaven and hell," it has been borne in upon me that no longer can any of us make those easy appeals to the sayings of Jesus, to the intimations of the prophets, to the chance remarks of St. Paul and others, which characterized an older theological approach. We must find another way, not a less desirable one but a more desirable one—more desirable because new truth has come to us from Biblical study, and our statement of the essential Christian position must be quite different in method, although not necessarily entirely different in result.

There can be little doubt, then, that the work of the critics has been of enormous help to us all. But it would be absurd to say that any critic, whether he be an old-fashioned synoptic critic or a new-fangled form-critic, ever really does what he so often thinks he is doing. He is never able, for instance, to give us an utterly unbiased picture of the historical Jesus. For in the work of any and every critic, there is inevitably an element of interpretation, as there must also be a series of presuppositions, usually concealed even from the critic himself. It is this fact which led George Tyrrell to make his famous remark about the older "liberal" critics; they looked into a deep well, he said, and saw at the bottom what they thought was the historical Jesus but what in truth was their own reflection.

It is largely by way of reaction from this dangerous consequence of critical study, I suppose, that the revolt towards a theological interpretation of the Bible came about.

That revolt, concerning which I have already made some remarks, indicated a retreat from sheer history, which was felt to be an impossibility, into sheer interpretation. It reached its height of absurdity in the assertion that the historical Jesus was nothing but a "mummy," while all that mattered was "the Christ of faith." It is more reasonably presented by the use of the valuable but dangerous concepts of "symbol" and "myth," two terms which must be watched very carefully lest they play us strange tricks. Ambiguity is always dogging the steps of those who use these two words, or variants of them—as in one distinguished "Biblical theologian" who never lets us see whether he uses myth in the same sense when he speaks of Jesus Christ as when he speaks of Adam in the Garden of Eden. History *does* matter, as this crucial instance should make plain.

Much of the revived Biblical theology is, in my belief, a return to a pre-critical position. Let me put this as strongly as I can, and therefore perhaps somewhat unjustly. My illustration will be the theology of St. Paul. It is important to know what St. Paul believed, how his theology is articulated and finally stated. What is more important is the religion which St. Paul possessed, or better which possessed him. The particular forms and words which he used are of value to us in that they are *his* forms and words, used by him to express so far as he could his dominant conviction that in Jesus Christ God had visited and redeemed his people. Again, it is important to know what elements entered into St. Paul's belief and how this was modified by his contact with non-Jewish circles; it is much more important to know that he was using any and every experience to "get across" his supreme conviction about life in terms of Jesus Christ. But in our anxiety

to stress the latter, it is unwise and dangerous to overlook the former, since the only way in which we know anything at all about St. Paul's dominant conviction is through his particular set of thought-forms and ideas.

Similarly, I do not myself believe that the messianic conception has an enduring significance in the modern world. It is extraordinarily important in its Jewish context; it may have been in the mind of Jesus himself as descriptive of his own person, although I am inclined to doubt it. What is fundamental is that Jesus is that One who was so interpreted in Jewish terms because it was thought that he could only adequately be described in those terms for those days. But the Church went on to see that he could *not* in fact adequately be so described and went on to use other terms, such as *Logos*, and finally called him Very God made Very Man. Yet it is imperative that the fullest exploration of the Biblical terms be carried on, since it is only in those terms and in that context that we have any knowledge of the historic Jesus himself and of that impact which he made upon history which has led to the full Christian affirmations about him.

You will now see why I am sure that the dilemma often proposed—historical or interpretative study of the Bible—is a false dilemma. We need both. It is absolutely essential that we have the most thorough-going investigation of the data of Holy Scripture, in the light of our wider secular knowledge of the periods and areas which are involved and with the use of every critical tool that is available and susceptible of our employment. On the other hand, we shall never hope to understand the Bible as other than a collection of interesting religious speculations and a few not too well authenticated facts if we do not bring to this study the additional reality of our own Christian appurtenance. In this sense only a Christian can understand the Bible. Yet we shall be obliged to add that the understanding of the Bible is never complete when

it is strictly and solely theological, without reference to that historical rootedness upon which Jewish and Christian religions do in fact rest.

Since in my own work my special interest has been the doctrine of Christ, I can best show my own method by referring to that area of Biblical study. Let us grant that we have accepted the conclusions of the form-critics when they assert that the gospels are all of a piece in that they are interpretative presentations, in terms of the life-situations of the primitive Church, of the figure of Jesus. Now it is of course possible to take an extremely sceptical position, saying that since all we know of Jesus is through the tradition of the primitive community, we have only a "cult-figure." In that case, Christianity is no longer interesting excepting as a curious historical phenomenon. Or we can follow the particular Biblical theologians who would dismiss the historical quest and rest content with the faith of the Church as expressed in the New Testament. But we may also take the position of those who would say, as I myself should say, that the religion which is portrayed in the New Testament is so vital, so significant, so impelling, that it must point to an historic grounding such as is given to us in the evangelical story. It is true that we know this figure only through the faith of the primitive community; it is true that history is not without interpretation. But it is possible to maintain that precisely because Christianity is a religion which is of its very nature involved in history, and because history by its very nature is known to us only through interpretation of fact, we have here not an outlandish or absurd approach, but a natural and right one. We only know the historical Jesus through the Christ of faith, even if that faith be the primitive and unformed faith reflected in much of the New Testament. On the other hand, we only have the Christ of Christian faith if we can confidently affirm that there is some historical residuum, some nucleus

of fact, some *happenedness* (in von Hügel's phrase), which will account for the emergence of the faith which the New Testament in varying fashion presents to us. Yet that faith is not tied down to the New Testament terms or ideas; it can—it historically *did*—develop and expand. Yet it was developed and expanded *in a straight line*. In that sense the theology implied and sometimes stated in the New Testament is normative; it is not confining nor exclusive.

It is obvious, therefore, that "other grounds" must be given for the Christian position than merely Biblical ones. These are life in fellowship with the Church, shared with Christian brethren, nourished by the sacraments and deepened by prayer, expressed in action and constantly related to the ultimate reality of God in terms of the Church's traditional affirmation that Reality was en-manned for our wholeness and health, made flesh and dwelling amongst us in a man. If this is the truth of my life, I cannot call it a lie in fact. In other words, we must speak "confessionally," as Protestant writers put it; for me it is more natural to say that we must speak "as of the Church." Other considerations than the Biblical do and must enter into one's religion. And other considerations than the critical and historical must enter into one's estimate of the critical and historical questions. But they cannot and must not lead to a neglect or minimizing of the problems to which critical and historical study leads, nor to a disregarding of the conclusions of that study.

Perhaps this can be put personally and thereby more clearly. No consideration of which I am aware has ever prevented me from following through to the end any and every consequence of the study of the Bible. The reason for this is, presumably, that my faith is not in the Bible but in the God of whom the Bible speaks and whose saving acts, as the Christian Church sees them, are related in the sacred text. My faith in God, furthermore, is a faith held in the

Church's fellowship, sustaining me and establishing me in the life in Christ which is Christianity. So I approach the Bible free to study it critically, free also to see its imperfections, free to use it and profit by it, but free also to recognize that the Christian position, although rooted and grounded therein, is bigger than the Bible, bigger even than the theology of the Bible and perhaps in some instances other than the theology which the Bible suggests. I suppose that this is a variant of Catholic Modernism, although I should prefer to call it dynamic Catholicism. So be it; I share it with von Hügel and A. E. Taylor, as with

many others. In any case, it makes it possible for me to maintain the thesis with which I started: The religion of the Bible is central and normative in Christian life, while its theology is indicative of the true line of Christian development; yet it must be studied critically and historically, thoroughly and unflinchingly, so that the religion which lives at the heart of Christianity may continue to flourish and the theology which expresses that religion in dogmatic terms may be alert and vital, as well as historically continuous with the original response made by the primitive Church to the total fact of Christ.

What Kind Of Religion Has a Place in Higher Education?

JAMES LUTHER ADAMS

THE question concerning the place of religion in higher education is no merely academic question. It is a fighting question involving the ultimate concerns of human existence. Indeed, it is one that has recently been at issue on the battlefields of world war. Totalitarian Japan and Germany made their answer to the question perfectly clear. In these countries both religion and education were domesticated into the service of the race-state. Both became instruments of political power, or to be more exact, they became instruments of a single power group in the community. From the point of view of the ruling party, any other conception of the role of religion and education would have rendered them a potential source of "dangerous thoughts," weapons for "the enemy" within or outside the state. The Western powers fought the war partially because they repudiate the Axis conceptions of religion and education. Our question is, then, no merely academic question. The life, the very existence of the creative spirit is at issue.

Sainte Beuve once remarked that there is nothing so much like a swelling as a hole. Likewise, we may say that in its effect on spirit there is nothing so much like totalitarianism's hierarchic theory as the contrary view that there is no necessary relation between religion and education. Many people, falsely interpreting the meaning of democracy, take this latter view. They do not argue that religion and education bear no particular relation to the State. But they do say that there is no one answer to the question concerning the relation between religion and education which is alone valid. They do not say that both scientific and anti-scientific methods are legitimate in higher education. They do not hold that any and every kind of education is legitimate in a

democracy. But with respect to religion they say that democracy is the sanction for diversity. Education in a democracy must therefore be neutral toward religion, and this is possible, they assert, because religion and education, like church and state, are discrete and independent things. Accordingly, they argue not only for separation of church and state but also for separation of religion and education. Education is thus left without benefit from religion and religion is left without benefit from education. Religion becomes in effect a matter of indifference. This is the hole that is like the swelling. It is the hole wherein lies death to spirit, for the spirit fain would blow where it listeth.

Sometimes the attitude of neutrality is supported by the view that religion is a matter of private conscience and therefore should not be tampered with. The conscience of the believer is accepted as something to be treated as sacred. Untethered criticism is tabu. Here religion is deprived of the benefit of criticism.

Sometimes ostensible neutrality is held to be "good policy." Education attempts to accommodate itself somehow to all types of religion. With many educators this is not an explicit philosophy; it is simply their practice, especially where any religious group exercises an effective social pressure, that is, the sort of pressure that does not resort to the overt device of legislative coercion. The effect of this "good policy" is that the "educator" develops a studied indifference to religion.

In both totalitarianism and pluralism of the sort here described, there are elements of truth. Totalitarianism is right in so far as it suggests that religion be directly related to other concerns. Pluralism is right in so far as it repudiates religious monopoly or coercion. It is the thesis of the present

discussion that higher education and religion must be defined in such a way as to show them to be integrally related and also in such a way as to preserve for each its own integrity. Indeed, if they are not so defined, higher education in effect becomes the servant of a truncated and unexamined religion or religion becomes the servant of a truncated and unexamined higher education. Thus each cheats the other and both contribute to an unexamined life, which, as Socrates observed, is not worth living.

* * *

Higher education must be defined in dual fashion. First, it must be defined in its general features; and then it must be defined in such a way as to relate it to the particular society in which it functions. In general, higher education is that social discipline which aims to provide those skills of a non-vocational or non-professional order which are necessary for critical intellectual activity and for effective communication between the members of society; it aims also to provide that knowledge which will supply an adequate perspective for meaningful participation in those cultural activities that go under the name of "civilization"; and, finally, it aims to elicit that moral integrity which is indispensable for responsible, noble living. More succinct is the definition offered by Professor Robert L. Calhoun when he says that the marks of higher education are "trained intelligence, free inquiry, a critical temper, and responsible adherence to a clear-headed world-outlook."¹

When we consider the relationship between higher education in its general features and the society in which it functions, we must recognize that higher education cannot achieve its purposes unless it operates in a milieu that is friendly to it. Obviously, neither the educator nor the persons being educated can exhibit the spirit of free inquiry if the surrounding milieu or the controlling powers of the

society are hostile to it. In theory, the marks of higher education preclude any imposition of tabus or limitations that frustrate the responsible fulfilment of the functions of education. In actuality, however, higher education during much of its history has been subjected to limitations at the hands of ruling groups in society. In some periods it has been frustrated or even vitiated by political controls; in other periods it has been controlled or limited by an ecclesiastical ruling class; in still other periods it has been made subservient to some type of economic domination; and in our own time we have seen it wholly vitiated by a religion of state and race. Indeed, racism today almost universally perverts both "Christian" and secular education. (If you doubt this, ask the average Jew or Negro.) Thus higher education always confronts the danger of being prostituted into the service of some local god of culture or cultus, of nation or race, or to some pantheon of these local deities.

Only in democracy do we find a milieu that is even in theory essentially compatible with higher education as we define it. Higher education is an activity that ideally requires, and contributes to the producing of, a democratic society. Because of this fact, higher education aims to develop a critical attitude toward the forms of democracy and thus to serve as a functional device for correcting its imperfect and perverse forms and for effecting a closer approximation to the substance of democracy. In short, a liberal education is not merely an end in itself, it is the discipline that produces "men and women capable of freedom."

If this definition of higher education is essentially correct, it provides a sort of limiting concept for the definition of the kind of religion that has a place in higher education. Not all forms of religion have a place. There are some forms that are hostile to the essential aims of higher education. They are in substance imperial-

¹*Religion and the Modern World*, University of Pennsylvania Press, 1947.

istic. They are hostile to free inquiry, to the unhampered dissemination of knowledge, to the aim of producing men capable of freedom. It is false to assert that Christianity of every sort aims to produce men capable of freedom. Just as the sort of higher education about which we are speaking is a particular type of higher education, so the sort of religion that is compatible with higher education is a particular type of religion. This does not mean that higher education places limitations upon religion which prevent it from being religion or from being free. It signifies rather that a free religion is the only kind that is compatible with the aims of higher education, for only a free religion will permit education to educate. Indeed, only a free religion will permit and encourage the creative spirit to be creative.

What sort of religion is this free religion? In order to answer this question we must of course define religion. One of the most comprehensive approaches to the definition of religion is the one that has been adopted by some proponents of cultural science, the approach that employs the category of meaning.² This concept aims to envisage cultural phenomena as an intelligible part of a wider scheme. Sometimes the concept is equated with the idea of purpose, sometimes with the idea of "concern." Thus meaningfulness implies that there is present some sort of world-outlook, implicit or explicit. Events, alternative possibilities, and decisions are interpreted in relation to some concern that places a de-

mand upon us. Existential theology speaks of this demand as something that is of ultimate concern, as that which ultimately concerns us. Since every man entertains some conception of "the totality of things conceived as a realm of meaning," every man may be said to be religious in this sense of the term. "Whether he believes existence is controlled by arbitrary supernatural powers that must be feared and placated or views himself as monarch of all that he surveys, whether he considers this 'the best of all possible worlds' or as merely a vale of tears, whether he interprets this world as a foreign strand from which he will in the end be transported by a providential act of God or as the arena of progress onward and upward forever, whether he works for the triumph of democracy over fascism or vice versa or conscientiously objects to military service, whether he wishes to flee the world, the flesh, and the devil or yearns to live dangerously for money, prestige, or art, he is 'incurably religious': he holds something to be sacred."³ If he does not hold something to be explicitly sacred then his behavior shows that he holds it to be so implicitly.

There have been in the history of civilization three main types of orientation. These three types may be characterized in terms that have been familiar to theologians since the time of Richard Rothe, namely, as heteronomous, autonomous, and theonomous.⁴

Heteronomous religion is that type of religion which finds its ultimate orientation and its final authority in some finite entity. Literally, the "law" is found in some humanly constructed "other." Some religions of this type have found the ultimate authority in a book, others have identified it with a church or a nation or a race or a cultural system. Heteronomous religion claims to have domesticated the ultimate in a system of doctrine, in an ecclesiastical hierarchy, in a sacramental system, in some class or classless society, or in some definite and "dated" social system. And once this ulti-

²Most influential among the cultural scientists who have employed this category are Wilhelm Dilthey, Heinrich Rickert, Nicolai Hartmann, and Paul Tillich. The concept of meaning is also frequently used by Reinhold Niebuhr in the definition of religion, e.g. in his reference to religion as a view of "the totality of things conceived as a realm of meaning."

³Quoted from the author's chapter, "The Religious Problem," *New Perspectives on Peace*, ed. George de Huszar, University of Chicago Press, 1944.

⁴Cf. R. Rothe, *Theologische Ethik*; Ernst Troeltsch, *Glaubenslehre*; Paul Tillich, "Religion-philosophie" in Max Dessoir (ed.), *Philosophie in ihren Einzelgebieten*.

mate authority has been discriminated, radical criticism is forbidden, difference of opinion is considered sinful or subversive or "bourgeois," and regimentation may be interpreted as for "the common good." Clearly, heteronomous religion (whether explicitly religious or only implicitly so, i.e. secular) is incompatible with higher education as we have defined it.

Autonomous religion is to be seen less frequently in history. It finds the law in the self. It usually emerges as a form of rebellion against some heteronomy. Thus it denies the sacredness of the idols presented by heteronomous religion. Repudiating the ultimate and final authority of the idols of heteronomy, autonomous religion finds the ultimate authority in the self, or in some aspect of the self, either in reason or feeling, in moral conduct or self-realization. In short, autonomous religion is humanistic religion; it is that sort of religion represented by the Greek Enlightenment, by the eighteenth century Enlightenment, by Romanticism, by bourgeois or puritanical moralism, or by ethical culture. The most that can be said for this sort of religion is that at its best it is not to so large a degree incompatible with higher education as is heteronomous religion. It is not hostile to the critical temper or to free inquiry; indeed, it has again and again given them forceful expression. Yet, its orientation is not really an ultimate one and it tends either to lose its dynamic or to enter into the service of heteronomous authority. In short, it issues in fragmentation which leads to spatialization of the divine, i.e. to the polytheism of heteronomy. Much of higher education today is actually heteronomous though the heteronomy hides behind a smoke-screen of autonomy.

Theonomous religion (the third type) finds its ultimate orientation neither in heteronomy nor in autonomy. Its ultimate authority is not identified with any book or with even the hundred best books, it is not identified with any institution whether it be

secular or religious, it is not identified with any law in a prescriptive sense, or with anything in the existential created order. For theonomous religion, a sovereign, creative meaning-reality is the Lord of history, and that God cannot be spatialized or captured in liturgy, law, creed, symbol, book, or institution. Although theonomy asserts that God acts in history, his law is said to be above history, it is in history but not of history. According to this view, no terrestrial existent can exhaust or adequately represent the divine meaning or purpose, for the infinite is inexhaustible: a finite entity can at best only partially incarnate this divine law, but even then it points beyond itself to a divine norm. In the thought of Martin Luther, the positing of any idol of book or creed or state or cultus is a violation of the First Commandment: Thou shalt have none other gods before me. Thus from Luther's point of view, the Roman Catholic identification of the Church with the kingdom of God is blasphemy. It worships "a man-made God." Indeed, according to this principle of the Reformation, absolute loyalty even to particular forms of higher education or democracy or of a social system is a species of blasphemy. More than that, the very concept of religion must be overcome and transcended. Otherwise, religion itself may become a tower of Babel, an idol. The theonomous attitude is thus one that refuses to attribute unambiguously divine significance to any finite object or activity. (Even the concept of God is prevented from becoming an idol.) On the other hand, it attributes divine significance to all meaningful activities (pursuing truth, goodness, and beauty) whether they claim to be religious or not. Thus any radical distinction between the sacred and the secular is denied. To make an ultimate distinction between them is to be guilty of the spatialization or limiting of the divine. It is to corral the divinely meaningful into certain finite manifestations and to deprive other manifestations of their essential sig-

nificance. Thus theonomous religion finds the divinely meaningful in all manifestations of creativity, in all exercise of essential human freedom. It discerns the operations of God's grace, or it finds the divine ground of being, to some degree in anything that has the power to exist. But it also recognizes in everything finite some separation from the divine purpose, some perversion of essential meaning or being. It affirms the coexistence of grace and sin in all finite objects and activities. With the Old Testament prophets it proclaims divine judgment upon all human endeavor, and with Jesus it also proclaims the universal availability of grace, the universal possibility of meaningful creativity. Therefore, its first word is "Repent ye!" and its second word is "The Kingdom of heaven is near at hand."

The first word, "Repent ye!", of theonomous religion is directed also at the church. The church and all forms of religion are themselves subject to God's judgment, for nothing human is exempt from criticism. Yet, this does not mean that the church is merely an aspect of finite human culture in a particular time and place. The church bears witness to something beyond culture, beyond religion, and beyond the church: it summons men to the apprehension of the divine promise and splendor, it summons them to repentance and it proclaims the good news of a power of God that works mightily when men will open their hearts and release the power. Hence, the church of the theonomous type does not claim to "possess" the divine promise and splendor at its own secure disposal, yet it does bear witness to the ultimate source of all meaningful creativity and to the divine source of the profoundest criticism.

So much, then, for the definition of higher education in general and in its relation to society; so much also for the definition of the main types of religion. (With regard to the problem of types, attention may be called here to an analogous classification suggested by William Adams Brown in his delineation

of the religion of democracy and the religion of imperialism. Roughly speaking, Dr. Brown's religion of democracy is what we have been referring to as theonomous religion, the religion of imperialism—heteronomous religion.)

* * *

We are now ready to consider the implications of these definitions as they shed light upon the place of religion in higher education.

For the sake of brevity and at the risk of oversimplification let me say quite bluntly and without refining qualifications, there can be no proper place for heteronomous religion in higher education, no place for the religion of racial or economic or ecclesiastical or political imperialism. Heteronomous religion is a type of religion that repudiates the right to free inquiry in religion as well as in many other matters; it tethers the critical temper; it sets up an economic system, a nation, a race, a book, or a church as absolute. It does not aim in theory or in fact to produce men and women capable of freedom. The attempts of religious fundamentalism, of "patriotism," and of economic royalism in this country to limit academic freedom are familiar illustrations of this incompatibility between heteronomous religion and higher education. Some of the heteronomous types of religion in this country are apologetic when attacked; they attempt to give at least lip service to democracy. But the organized explicit religions that are heteronomous are frank and outspoken in their opposition to democratic higher education. In the name of God they attempt to set up limits beyond which higher education shall not go. Thus they tend to work towards some sort of theocracy. The Scopes trial of some years ago may be taken as an example of a heteronomous Protestant attempt to control higher education through political means. The majority of urban America laughed this Protestant fundamentalism out of court. But they have often taken a different attitude toward Ro-

man Catholic theocratic methods. The reasons for this are obscure. Possibly there is a sneaking fear of, or admiration for, the efficiency of Catholic organization; then, too, many Americans have been deceived into confusing tolerance with apathy toward anti-democratic tendencies. Official Roman Catholic pronouncements have been clear and unambiguous in their condemnation of liberalism and of the American principle of the separation of church and state. Roman Catholicism does not believe that the individual is capable of freedom, is capable of determining what he should read, or even of what he should see in the movies. Not long ago the Roman Catholic Legion of Decency prevented the citizens of Chicago and other cities from seeing a motion picture produced by the Federal Government, namely, *The Fight for Life*. The picture was shown at certain universities only because the church is not in control there. In general, we may assert that wherever Roman Catholicism has had exclusive control it has denied academic freedom.

Recently I visited a state university that permits representatives of three religious groups—Catholic, Protestant and Jewish—to give courses on religion for credit. A Roman Catholic lecturer whom I heard, set forth the idea that the six days of creation reported in Genesis are to be interpreted as six periods of geological and biological development. The clerical lecturer went on to use glibly and carelessly certain polysyllables employed by paleontology and he said that one of the principal problems of that science today is to discover just what the six periods were that are referred to in Scripture! The astonishing thing to observe was the meek acquiescence of the students, many of whom were Protestants.

Of course, the place of heteronomous religion within a democracy has seldom really come to an open issue. So far, the principle of separation of church and state has prevented this. But even that principle is now under increasing attack from heteronomous

churches. Indeed, Archbishop Spellman of New York has asserted that this principle is an outworn shibboleth. At present, secularists and liberal Protestants are in many quarters taking an attitude of appeasement with regard to heteronomous encroachments upon democracy and higher education. Some university professors are even afraid to speak out against them. But if we *care* about the principles of democracy or of higher education, if we do not confuse tolerance with apathy in the face of a threat to freedom, we must take a stand against the machinations of anti-democratic religious groups, whether Protestant, Catholic, Big Business, or "100% American." Heteronomous religion as such has no place in higher education in a democracy. There is no integral place in higher education for the kind of religion (secular or "religious," bourgeois, "patriotic" or communist) that does not permit radical criticism of itself, that obstructs free inquiry, and that claims to possess absolute sanctions.

It should be clear that there are closer affinities between theonomous religion and higher education and between autonomous religion and higher education. In neither of these types of religion is there anything essentially incompatible with the critical temper, the method of free inquiry, and the inner integrity of higher education. Indeed, one may say that the typical attitude of higher education in our day is that of autonomous religion. Its ultimate orientation is toward some norm of rationality, of (alleged) empiricism, or of traditional humanism.

It is at this point that we find one of the most difficult aspects of our question as to the place of religion in higher education. For it is here that we find the fiercest tension between theonomous religion and higher education, the tension between explicit religion and secularism. Indeed, it is no exaggeration to say that this problem of secularism is the most important intellectual and moral problem that religion encounters in

our epoch, and also the most important problem in connection with the relation between religion and higher education. In fact, the central problem of religion in confronting higher education is that of properly evaluating the secularism of higher education.

What is secularism? The answer is difficult to formulate. In fact, the question has not received the attention it deserves either from the secularists or from the apologists for religion. When it is explicit, we should say that secularism in American higher education comes very close to being what we have referred to already as autonomous religion, though it may assume heteronomous forms also.

Any adequate consideration of modern secularism would have to trace its development at least since the Renaissance. Such a historical survey would reveal the fact that secularism is to a large extent the result of the revolt of modern man against heteronomous conceptions of religion. First, modern man had to free himself from the fetters of medieval and neo-medieval authoritarianism (Catholic and Protestant). In this struggle he used the weapons of modern autonomy,—reason and science. The weapons of Reformation theonomy have also played a rôle, but unfortunately it has been only a secondary rôle so far as modern man's understanding of the conflict is concerned. A historical survey of the rise of modern secularism would also reveal that the modern man has come to his present secularist position by reason of his inability to accept either traditional conceptions of miracle or traditional conceptions of transcendence. The obtuseness of the leaders of organized religion is thus in some measure to blame for the rise of modern secularism, to blame because they did not have the insight to grasp the valid elements in secular, autonomous criticisms of traditional religious conceptions. But there are other causes of modern secularism besides these. The increased knowledge of man concerning

nature and the increased control of nature have given rise to a self-confidence and ultimately to that self-sufficiency which is the very heart and soul of secularism. Moreover, the new knowledge that science has given us concerning nature, man and society has led many moderns to assume that there is no longer any need for (explicit) religion. Traditional religionists, they say, were in their day well-intentioned seekers after the good life, but they did not possess the techniques which would aid in the realization of the good life. We have these techniques, they say, we know what the good life is, so let's move. This attitude coupled with scientism has been popular even in certain theological schools. If this sort of secularism has been taught to theological students by theological professors, it has been still more the accepted gospel of avowed secularists. But there is yet another reason for the rise of secularism. To a great extent the modern church has lost its prophetic power as well as its positive creative power in the social life. And the secularists have long ago become aware of this. In short, much of modern secularism has been produced by churches that were no longer prophetically and courageously ethical. The fundamentally critical modern man has come to interpret the church as merely performing the function of providing a divine sanction for the status quo in economic and social arrangements. In doing so he maintains in substance, if not in form, the prophetic tradition.

How then can religion come to terms with secularism? What is the functional place of explicit religion in higher education? The answer here must be given cryptically. Religion must on the one hand attempt to overcome the shallowness and narrowness of secularism, it must attempt through the media of free, higher education to show (1) that secularism has cut itself off from the real source of power—the creative meaning-reality which alone is capable of bringing all interests into relation with

itself and with each other, and (2) that it has also become blind to the deep-seated character of the human perversions of the divinely given creative power. It must show to secularists that their self-sufficiency, just because of its limited orientation, does not have the power to resist the temptations of racism, bourgeoisism, and nationalism: and that when it fails it often induces a nostalgia for the securities of authoritarian religion, and indeed it becomes itself identified with some heteronomy. Much of the enthusiasm for Barth in Europe and for Neo-Thomism at certain American institutions of higher learning is to be explained partially as secularist nostalgia, as the search of the jelly fish for the rock. If some of the tired liberals had read their Nietzsche aright they might have foreseen their own hankering for the assurances of a narrow orthodoxy.

Theonomous religion has not only a place in higher education. It has a solemn mission: it must attempt to set forth the truth and power of a religion that is beyond secularism and beyond stodgy, or arbitrary and authoritarian conventional religion; it must strive to present a world-view that will bring men into relation with the deepest and most dynamic forces of existence and yet that will not require the violation of man's essential freedom and autonomy. It should assist the student to acquire at the same time a vivid awareness of the promise and splendor of life and a wise fear of the inveterate capacities for self-deception and exploitation that flesh is heir to. Only in this way can religion help to save higher education from eventual subordination to one or other of the clashing heteronomies of our epoch, from what David Hume once called the natural polytheism of mankind. The question is not whether man will have a religion. The question is, which religion?

But religion must on the other hand be willing to learn from higher education. Specifically, theonomous religion (a type of religion that does not claim to possess the whole or the final truth) must gratefully ap-

propriate, as gifts of God's grace, the findings of modern science and the insights of modern philosophy insofar as these findings and insights provide a better understanding of human existence or of religion itself. Religion needs higher education just as higher education needs religion. There is a sense in which spirituality always needs civilizing. They used to say, in the seventeenth century, after the Cromwellians had had their day, there is nothing so dangerous as a Presbyterian just off his knees. "Good" intentions alone had led men astray. Religion needs the insights that come from such men as Nietzsche, Marx, Freud, and Mannheim. Only if it appropriates such insights can it be saved from obscurantism and fanaticism.

And this leads us to the consideration of the most fundamental difference between religion and higher education.

Higher education aims to develop trained intelligence, the critical temper, the spirit of free inquiry, and moral integrity. Democracy likewise aims to provide the framework of institutions whereby freedom and fraternity may be achieved. But both democracy and higher education depend upon something that comes from deeper springs than either of them possesses. In the words of John Stuart Mill, "we cannot make the river run backwards; but we do not, therefore, say that water mills 'are not made, but grow.' In politics as in mechanics, the power which is to keep the engine going must be sought for outside the machinery." Outside the machinery! The power that keeps the engine going is not the machinery of higher education or of democracy; it is something that is outside the machinery, something that takes possession of the human creature; it is not something he possesses; it catches him up into its dynamic, reorienting his life, unifying his loyalties. This is the power of God, just as elusive as God himself, to human domestication. As Calhoun has put it, "Something of the uncontrollability of the divine Reality reap-

pears in regenerated men and they become shock troops, rebels, or martyrs, of the sort that secular powers have always found hardest to handle, because they are no longer moved mainly by self-interest." Without this power both democracy and higher education become hollow and pulverize from within. For it is commitment to the demands of a divine reality transcending all narrow and separative interests which can provide for higher education and for democracy both that inner stability and that boldness to criticize which growing life in this changing world demands.

Religion then aims to cure men of what has been called *spectatoritis*, the detachment and "distance" that are reluctant to make a positive decision and enter the fray. Democracy is halting and feeble just because a false kind of detachment serves as a smoke-screen for surrender and assistance to the established powers. Too many "nice," "educated" people accept democracy in theory without accepting the more "costing" re-

sponsibility of working through the institutions that will give historical existence and reality to democracy. Thus the basic need of democracy and of higher education is the dynamic of religion that will raise men, even educated men, into being seized by and sharing a love that will not let them go. And this is not something that can be learned by merely taking courses, it must be caught from the fellowship of those who are already possessed by it, that fellowship which in its earliest days was called the *koinonia*.

We have posed the question, What kind of religion has a place in higher education? Our answer is: No kind of religion has a place in higher education. Rather higher education must find its place in the religion that liberates man from slavery to man-made gods, in the religion that elicits commitment to the creative principle that fulfils the meaning of all human thinking, valuing, and doing.

The Process of Group Thinking in Religious Discovery

DRYDEN LINSLEY PHELPS

THE methods and attitudes of objective science, democratic procedure, psychological exploration—these are the ways congenial to our generation. They are being everywhere applied, except in religion. There, if one propose Bible study along new lines, he meets with stony scepticism. Apathy arises from past experience, as in the syllogism:

This is a Bible class.

Bible classes are always dull.

Therefore this will be dull.

This belief is almost universally held, even by religious workers. A few years ago there gathered in one of our mountain top seminar lodges in Western China thirty Chinese and foreign men and women, all fulltime religious workers with students. When it was proposed that every morning, seven days in the week for three weeks, three to four hours should be devoted solely to the study of Jesus, they were astounded. "All that time for just Bible study!" they cried in horror. "Well, try it a week with this new method, and then next Saturday night we'll take a vote by the group," was the response. But the vote was never called for. The new way was self-evidencing.

This new way of religious discovery, so congenial to the *Zeitgeist* of our day, has been going on now for several decades on various campuses and in summer seminar lodges in Canada, the United States, and China. There have been groups for this study held also in England and Japan. Seasoned religious leaders attended the British seminars; their freshness and vitality were 'unbelievable.' In Japan the texts, printed in the beautiful type of the Imperial Shinto bible on handmade paper in binding of flax and silk, were described by the Sanseido Press as their finest publication of many years. The books were reviewed by scholars of many universities. The war

temporarily halted the spread of seminars for the study of Jesus on the Japanese campuses. They will now be resumed.

The method is this: a group (minimum number of effective participation: fifteen; maximum: twenty-five; best: eighteen) comes together to make an unprejudiced study of Jesus. The leader may be a more mature student, or preferably a member of the faculty, one who has been a member of previous seminars. If the group can meet but once a week, a two-hour session is most desirable, at the home of one of the members. If the seminar can be incorporated within the regular college curriculum, with weekly two to four hour sessions, that is the most effective way of achieving enduring results. Seriousness of purpose to discover values resident in Jesus and a willingness to participate in the discussion should qualify any one for membership in such a group or seminar. The leader need not possess professional or theological training, but should be a serious student of the records of the life of Jesus, and one willing to undergo the severe discipline (in reticence as to expressing his own views) of leadership: one who asks only questions to provoke, and guide, the on-going thought of the group. Both leader, and members, will find concise aid by mastering the principles of successful group discussion as outlined in Professor L. E. Willmott's brief essay: "The Process of Group Thinking," printed in *Studies in the Records of the Life of Jesus*, and in *Jesus as Teacher* (Student edition), both published by Harpers.

Usually, the analytical study of the Gospels is felt to be so difficult and technical that it is reserved only for the theological schools; and there it is regarded primarily as an intellectual discipline, to be quietly laid aside upon graduation. The seminars for the study of Jesus, however, have turned this liability of difficulty into an asset of

ever augmenting interest; and while the seminars are conducted with strict intellectual integrity, their purpose and end is not primarily intellectual, but religious: personal integration through religious loyalty derivative from a thoroughgoing study of the religion of Jesus. The text used is *The Records of the Life of Jesus*, and *Studies in the Records of the Life of Jesus*, published by Harpers (\$1.50, and \$1.00, respectively). These *Records* are simply the four Gospels, but set forth without presuppositions and with minimum but adequate cross reference to facilitate comparative analysis in individual or group study. The purpose: to press back to the mind of Jesus as revealed in the original incident or occasion or teaching. The *Studies* contain the most productive questions asked in such seminars by leaders and members.

The use of the complete *Records*, and *Studies*, by a group involves a fellowship of study over a considerable period of time, for it involves first an analysis of the Gospel records, and then a religious evaluation: What did Jesus mean then, in that situation? What does it mean now, to me, to us? Now many groups do not have the time or opportunity for so full a study together. So a briefer book was prepared, *Jesus as Teacher* with *Studies* (Harpers, Student edition, \$1.00; de luxe, \$2.00). This volume contains the original major portions of the Gospels in the chronology of the source documents, relevant to Jesus functioning as religious teacher. That is, it includes all materials bearing on the fundamental religious question of every person: "What must I do to attain life?" This handy little book, result of the ripest scholarship and religious insight, has proved admirable for leaders and group members in campuses, churches, and other areas. It has been translated into Japanese and Chinese. Plans are under way for translations into Russian and French. Thus the method, that of the graduate seminar, and the texts, are ones which elicit and maintain intellectual respect, while

achieving the religious goal. The procedure is that of the democratic process of group thinking. Actually, it is a combination of the greatest religious material in the world, the Gospel records concerning Jesus, and stimulating and delightful fellowship in religious discovery, embraced in the supreme purpose of joining with others in seeking and finding life.

It would be foolish and inaccurate to claim perfection of results from these seminars. Many persons are impervious even under the steady impact of Jesus' challenge to decision. The personal cost, terrible and implacable, to the individual in Jesus' way of life—even when once seen and understood, is just too great for many to accept. The conforming of the life to truth, the truth in Jesus, demands an annihilation of the old self far too drastic for most people. But always there are some in every group who see for the first time; and a few who see and accept. It is for the sake of these that all effort is worth while.

Of the British seminar one member wrote: "The first thing we learned from these group-discussions was the discipline of completely honest thinking. By degrees we discovered what fragmentary, lazy, shuffling thinkers we were. And under our leader's gentleness and humour, his patience that seemed sometimes more than human, and his gift for stressing whatever was of worth in our utterances, we rather enjoyed the discovery . . ." A student in one of the Canadian seminars wrote: "The method of the study is incomparably significant. By it this thin sheath of documents yields its historic secret of the life and teaching of Jesus. To discuss this secret is to find it endowed with all the simple cogency of natural law. One realizes that here was a man who both lived in a certain way, and also had a rare facility for indicating the conditions of such achievement. The life and teaching cohere. Actual verification in personal living becomes imperative to the student who would grasp the implications of

the study. That is its abiding challenge." In the West China Union University, practically every student of every department in the university elects the year's seminar in the study of Jesus. Word has got around that this course is a *sine qua non* in interest, in vitality, in permanent result to the student. Dr. D. J. Fleming, the expert in Missions, took note of this unique record, and wrote to a friend that in his judgment these seminars for the study of Jesus in West China were the most significant emergence in any of the Mission fields of the world. But it has been demonstrated that the method is equally acceptable to college and university men and women of the West and of the East.

Some two hundred and twenty men and women, feeling the urgency in our times of

religious clarification and decision, have associated themselves together "to promote—primarily among students and faculty members of colleges and universities—this critical, objective, rigorous study of the records of the life of Jesus in an open-minded search for truth, in order that the student may be led, first, to understand clearly the way to life discoverable in Jesus, second, to conform unreservedly to that way as being sound and productive, and third, to mediate that way to others through the method of this study in so far as he may feel impelled."

The seminar method for the study of Jesus is a return to the genetic source and power of the Christian religion wherein the individual may find life for himself, and also an effective way—group leadership—of mediating life to others.

A Survey of Church-Related Colleges*

JOHN CLIPPINGER

CONFLICTING impressions confront one as the church-related colleges are surveyed. On the one hand is the almost unlimited opportunity for a thorough job of religious education; on the other is the job which is being done, which in many cases is inadequate. Opportunities which no state universities have and only a few private institutions present are being prostituted by many church-related colleges, either because they do not recognize the diverse ways open for the presentation of religion or else the trained leadership which can take the necessary responsibility is not available.

There are three general areas with which this article will be concerned: (1) administrative procedures for the establishment of religion on the campus; (2) environmental factors which are conducive to religion on the campus; (3) post-war plans of denominational colleges. Before going into greater detail in these matters a word will be said concerning enrollment. By comparing the student enrollment of 1941-42, a normal year, with this past year's enrollment a loss of approximately 33% in total enrollment was shown. This means a loss of 75% in men's enrollment and a gain of only 12% in women's enrollment. Only five colleges showed a gain in total enrollment and all of these had large military units on their campuses.

(1) Administrative Procedures: The voluntary religious groups on the campus, such as the Y.M.C.A., Y.W.C.A., Life-Work Recruits or local denominational Young Peoples' Societies are still playing a vital rôle in campus life. In spite of war

causing a decline in membership in men's religious groups, the life of the traditional religious college is still dominated by the various Christian student groups. These, along with chapel and credit courses in religion, appear to be the strongest parts of the religious education program of the denominational college.

All of the church-related institutions had chapel and in two-thirds of them it was compulsory. The time most frequently mentioned was mid-morning and the average number of services per week was three. In the colleges which do not require chapel attendance only about 26% of the students attend. It seems that there is no movement on the part of religious institutions to abandon chapel but a number of administrators have taken definite steps to strengthen it. The method most frequently suggested was the appointment of a director of religious activities who was directly responsible for chapel.

These "directors of religious activities" may have various titles, such as college chaplain, college pastor, director of chapel, director of religious life, dean of the chapel, dean of Christianity or secretary of the Y.M.C.A. or Y.W.C.A. Whatever their title, they are specifically charged with the responsibility of the college religious program. This is the most evident weakness of the religious education program of the small college. Only 12% of the institutions studied had full-time directors of religious activities and an additional 21% had part-time directors. In the other colleges the religious program was under the supervision of either the president or of a faculty committee, or else, as one administrator phrased it: "the responsibility in these matters is left to the voluntary participation of interested faculty members." Such must not be the case if religion is to be the central point in college life. As Dr. Shedd has said: "In the church college there needs to be a

*The following article is a condensation of a survey made of some forty-three representative denominational colleges throughout the country. It was made on behalf of the Otterbein College Centennial Committee on Social and Spiritual Life and is one of the Yale Studies of Religion in Higher Education. It was made under the supervision of Dr. Clarence P. Shedd, Professor of Christian Methods at the Divinity School of Yale University.

centering of responsibility for the religious program in some staff member." This should have A-1 priority in the post-war period.

In regard to religious counseling, only a very few colleges have a well-defined program and even in the most of these schools religious counseling is considered a small part of the general counseling program. The training of most of the counselors, at least formally, is deficient either in religious content, psychological insight or clinical technique. This may be due to the relatively recent beginning made in the clinical training of religious workers. Further, not one of the counseling programs surveyed had at its heart a specifically religious approach.

Making religion the focal point of the counseling program for returning service men should prove to be especially effective. In the last analysis, the average veteran who returns to civilian life is not emotionally sick; rather, he needs orientation to the emotional patterns and folkways of civilian life. What could be more effective, in such cases, than to use religion, which is in itself a process of adjustment to the whole of reality?

In regard to credit courses in Religion, Philosophy or the Bible, 67% of the church-related colleges required such courses. Of those schools having such a requirement, the number of hours required was slightly more than 6½ for each institution. Further, from this and other studies it can be seen that the teaching of religion is increasing.

The most gratifying finding in regard to the teaching of religion concerns the educational qualifications of the persons who taught religious subjects. All had their baccalaureate degree and 99% had one degree beyond it. Of these, 64% had some type of earned doctorate and in addition 17% had some form of master's degree beyond their baccalaureate and professional degrees. The standards for the teaching of religion in colleges are being steadily raised.

Still another procedure for the establish-

ment of religion is the making of rules. Over the years there has been a gradual relaxation of rules in regard to campus life. For example, only about one-third of the church colleges prohibit smoking on the campus and even less than that, 16%, prohibit dancing on the campus. In spite of this trend, however, 79% of the religious colleges surveyed prohibited drinking on the campus. In 65% of the cases these rules were made without any student participation; in other words, these colleges are more paternalistic than democratic.

From a careful study of the student government set-up of several of these schools it can be seen that although many of the colleges have student councils which have a multitude of duties, only a *very few* have any real authority. Usually the authority rests in the hands of the local college administration and what little is delegated to the Student Council either has a good many strings attached or else the authority, when granted, has very little meaning. In the estimation of the writer of this article, most of the colleges surveyed had a very undemocratic system of government for the students. One of the most successful plans in operation at the present time is the Antioch 'Student Manager' plan of government. "The basic conception is that every student and member of the faculty is a responsible citizen of the college community." As a result of this plan, all campus life comes under the supervision of the Council with the various phases of student life under the supervision of student managers who are responsible to the Council. These various student managers are paid salaries. In addition, the other students holding lesser jobs contribute voluntarily to projects benefiting the community as a whole. Representation on the governing board is apportioned democratically and thus each student and faculty member has a voice in the government. Such a system, adapted to the needs of the local campus, could be used profitably by more colleges.

(2) Environment Factors: In addition to the administrative procedures there are certain subtle environmental factors which affect the religious atmosphere of the college. *Housing* is one of the most important of these and it is here that the small college has a very great advantage over the large university. This is the thing which such schools as Yale, Harvard and Princeton have attempted to achieve by their various plans of "residence colleges" and the abolishing of fraternities. The entire life of the student is made to center in these residence colleges. Of the schools surveyed, only 8% lived in fraternity or sorority houses; 21% in private homes and 71% in college dormitories. Thus a college spirit can be created.

Although this is no attempt to argue the merits or shortcomings of fraternities, it might be well to point out this one thing in this connection. Any social group, no matter what it may be, if it has a purpose other than Christian, can exercise a very decisive influence. Thus, if any group restricts membership on the basis of faith, color or financial status it has a very direct bearing on the entire Christian spirit which is evident on the campus. As to the presence of fraternities and sororities on the college campuses, it would seem that, roughly, about one-third of the schools had national fraternities and sororities and one-third had none at all.

One of the indications which "tip off" to the students the attitude of the faculty is the presence or absence of the *honor system* on the campus. "Does the faculty expect us to cheat or do they look on us as Christians, individuals who are mature enough to be trusted?" This might well be the unexpressed thought of many college undergraduates. The answer to such a question is partially contained in the findings of this study. Two-thirds of the colleges do not use the honor system at all and only about one-third use it to a greater or lesser extent, yet where it is used administrators are enthusiastic about its results. Says one: "I

consider it extraordinarily effective;" while another comments: "Works almost perfectly. Students are very proud of it." Such facts as these might well cause us to stop and consider whether the attitude taken by some colleges toward their students is altogether Christian.

Another environmental influence to be considered is that of extra-curricular activities. Most colleges have fairly adequate social programs but it is at the point of interest in political and social action groups that the denominational colleges are the weakest. 54% of the colleges have no political or social action groups while only 46% have some more or less adequate groups. It is true that many of these so-called "action groups" involve more *talk* than action; yet the fact still remains that these extra-curricular interests of students in the affairs of their day are subtle environmental forces which can change the "ivory towers" of the undergraduate to the "watchtowers of Christianity." Much of the energy which is consumed in the needless round of social activities can be rechanneled into worthwhile social, political or religious concerns.

Similar to this is the movement of recent years to use the summer vacation period in useful service projects, such as Quaker *Work Camps*, Methodist *Peace Caravans*, etc. Here again the church-related schools are weak, with only about 60% of the colleges having from one to twenty students per college participating in such groups. That this type of experience does have a beneficial effect on students, educationally and religiously, is attested by the comments of a number of administrators, one of whom says: "This type of experience has seemed to develop leadership, broaden the vision and generally mature those who engage in it;" while others comment on it as being "very valuable." Such summer experience gives students an opportunity to put into actual practice the religious, psychological, sociological and economic insight which they have acquired in their college classes.

Another subtle environmental influence

on campus life is the presence of foreign students. Outside of actually living in a foreign country, there is no better means for establishing a friendly attitude towards various national groups than by living with them and together studying the problems common to all peoples. Yet only 62% of the schools had scholarships for foreign students. As a result, it is not surprising to find that out of a college enrollment of approximately 26,000 students only about 180 were foreign students, or an average of one foreign student for every 145 American students, a very poor average. Dr. Paul Braisted has pointed out that in the post-war period the Bureau of Intercultural Activity expects to have from 20,000 to 40,000 foreign students in this country. If church-related colleges were to make available additional scholarships specifically for foreign students, they might benefit from this influx of different cultures and increase their own Christian influence on the students from other countries. Other environmental influences might be considered in this connection, but space does not permit their discussion.

(3) Post-War Plans. Only about 35% of the schools had planned for war memorials, although an additional 9% had general financial campaigns under way. The remaining 26% had no definite plans whatsoever, failing to realize, evidently, that the post-war period is even now upon us. The war memorials listed included such things as student centers, athletic fields, a swimming pool, a field house, a dormitory, some memorial book funds and the furnishing of a seminar room. All of these are worthwhile projects and do not reflect the feverish building program which was an aftermath of World War I.

In regard to proposed changes in the curriculum to meet the needs of returning service men, 44% of the colleges indicated that they contemplated no general changes but that in certain cases there would be "modifications on the basis of individual needs." Certain other institutions indicated

that their "liberal arts curriculum will not be altered save to strengthen it." On the other hand, certain other colleges are planning to "lean away from the strict interpretation of a liberal arts college," by the introduction of specifically vocational courses or vocational majors. Still other schools are attempting to continue and to add to their policy of the individualizing of education. These are the four main tendencies discernible so far as the college curriculum is concerned, with none of them having a clear majority except those members of the *status quo*. The other three groups are about evenly divided.

So far as proposed changes in the religious program are concerned, one-third of the colleges plan none. The others plan to strengthen their programs in various ways. Five schools are contemplating adding another man in the department of religion and expanding this department. Another school plans to add a director of religious activities. There is also a discernible trend on the part of a number of colleges to increase the number of their students going into full-time religious work.

Only three schools are considering changes in the social program. One school is planning "a revision of some features of the fraternity system." Another school indicates that it plans to erect a dormitory and have the freshmen live in it their first year and not "pledge a fraternity" until their sophomore year, and the other college is the only one to sense the biggest post-war social problem of the colleges "the presence on the campus of two different age groups—that is, the college student of normal age and the students who have spent a number of years in the service." This great gap in experience as well as in age cannot be ignored nor can it be met by providing two separate programs. A single approach embracing both groups is the only socially effective possibility. "The effort (must) be made to achieve as much social and intellectual integration as possible."

In regard to entrance and graduation re-

quirements for returning service men, a definite picture takes form. At least half of the institutions plan very few changes in the curricular requirements for service men but will make the entrance somewhat easier. A few other schools plan to judge each individual case on its own merits and certain other colleges have made no plans at all. The remaining 30% of the schools plan basic changes in requirements, with "much emphasis placed upon achievement tests and larger recognition given to training and experience comparable to academic training." Most of the schools which changed requirements plan to follow the policy of the American Council on Education and the Association of American Colleges. However, there are a few colleges which seem to be making a bid for returning service men by means of relaxed standards and a curriculum which is vocationally "top heavy."

A final word should be said in regard to changes in aims and purposes. The great majority of the colleges have done no rethinking of their purposes recently. However, a few are in the process of rethinking

them and four have recently recast them. The aims, as conceived by this latter group of schools, are usually phrased in functional terms and indicate a more thorough realization of the meaning of a liberal education in modern society. Basically, many of the various shortcomings which have been pointed out in connection with the religious colleges studied stem from the fact that no attempt has been made to see what the Christian liberal arts college is trying to do and how best it can be done in the modern world. This job of rethinking aims must be done before any thorough job of religious education can be done.

The Christian liberal arts college has a great contribution to make to the life of America which no other type of educational institution can make. It has had a glorious past and a worthy present. Yet it must not rest on its laurels; rather, in the post-war world it must lead the way, educationally, to a peaceful world. Such a thing can be done if we will but release the potential power which is resident in our denominational colleges.

A Survey of Short Bibles

HENRY H. WALKER

FOR practical purposes, this investigation has been limited to typical short bibles containing both testaments and intended for use by adults or older children, currently or recently in print; this excluded volumes designed for public worship, or especially for soldiers, or emphasizing types of literature or "great passages." There remained some twenty to be looked at carefully, out of about ten times as many titles listed at the Library of Congress.

In the following tables twenty-one books are mentioned in the order of their size according to the percentage of the whole Bible which is quoted—not according to the size in print—beginning with the largest and ending with the smallest.

TABLE I. IDENTITIES AND GENERAL CHARACTERISTICS

Every short bible abandons the practice of printing each verse as a separate paragraph; they use the modern paragraph form. A few use quotation marks even with the King James wording. Some strive more than others to achieve an attractive appearance.

I A. LONG SHORT BIBLES

1. *The Bible Designed To Be Read As Living Literature*, by Ernest Sutherland Bates, Simon & Schuster, New York, 1936. Large size, 1285 pp., in print, \$3.75. King James translation but modernized spelling and punctuation, except Revised Version in Prov., Job, Eccl., Songs. A glossary of biblical terms. Maps on lining papers.

2. *The Cambridge Shorter Bible*; by A. Nairne, T. R. Glover, A. Quiller-Couch, and the Cambridge Education Committee; Macmillan, New York, 1928 and later. Ordinary size, 890 pp, in print, \$1.50. King James, except English Revised Version in Job, Psalms, some verses in N. T. The same committee put out the series: *The Older Children's Bible* for ages 7-11, 300

pp; *The Little Children's Bible* for ages 5-7, smaller.

3. *The Living Bible*: Being the Whole Bible In Its Fewest Words, by Bolton Hall, Knopf, New York, 1931 or later. Large size, 425 pp. selling off at \$1.00. King James. References only by chapters except in gospels. No table of contents, no index.

I B. TYPICAL SHORT BIBLES: ADULT

4. *The Shorter Bible*, by Chas. Foster Kent, Scribners, New York, 1921 and later. Thin pocket size, two volumes totaling 610 pp, in print (N. T. ?), O. T. \$2.00, N. T. \$1.25. Kent's translation. Critical.

5. *The Everyday Bible*, by Chas. M. Sheldon, Crowell, New York, 1939 edition on book paper. Ordinary size, 640 pp, in print, \$1.00. American Standard (the only example in print). Index of subjects, persons, quotations. Not critical.

6. *The Pocket Bible*, Pocket Books Inc., New York, 1941. Large pocket size, 489 pp, in print, \$.25. King James except in Prov., Job, Eccl., Songs. No references. Bright paper cover. Popular.

7. *The Short Bible: An American Translation*, by Edgar J. Goodspeed and J. M. P. Smith, Univ. Chicago Press, 1933 and later. Ordinary size, 545 pp, in print, \$2.00. The Goodspeed-Smith translation. Red cover, attractive format. Critical.

8. *The Soul of The Bible*, by Ulysses G. B. Pierce, Amer. Unitarian Assn., Beacon Press, Boston, 1907 and later. Pocket size, 532 pp, in print, \$1.50. King James with many improved wordings. No printed selection is too long for one reading from the pulpit. Titles in index only as religious subjects, passages, occasions, persons, places. References to chapters only. Critical.

9. *A College Bible*, by the School of Letters and the School of Religion at the State University of Iowa, Crofts, New York, 1938. Ordinary size, 470 pp, in print, \$1.25. King James. No titles, no index.

"For undergraduate classes with limited time."

10. *The Shorter Moffatt Bible*, by James Moffatt, Harper, New York, 1942 and later. Ordinary size, 327 pp, in print, \$2.00. Moffatt's translation. A few blank pages for writing notes. Critical.

I C. TYPICAL SHORT BIBLES: "JUVENILE"

Though intended for adolescents and classed as juvenile in the book trade, there is no reason why these publications should not be found useful by adults.

11. *A Short Bible In King James's Version*; by V. J. K. Brook, A. A. David, W. H. Fyfe, and A. E. Lyman; made in Great Britain, 1930; Crofts. Ordinary size, 222 pp, in print, trade edition \$2.00, text edition \$1.50. No long selections. References only by chapters. Not critical.

12. *The Book of Books*, by Wilbur O. Sypherd, Knopf, New York, 1944. Tall size, 448 pp, in print, \$3.00. King James. Attractive format. Little drawings and maps. No index. Critical.

13. *The Little Bible*, by committees in England, Oxford Univ. Press, 1935 edition adds 32 pictures. Ordinary size, 460 pp, in print (?), \$2.00. King James with some from English Revised. Two time-charts, four maps. Bibliography marks books "easy," "difficult," or "for class use." No index. Critical.

* * * * *

This survey should, if possible, show the different kinds of selections which have been chosen by the various publications. Table II has this intention. One source of this information is the editors' avowed purposes expressed in their prefaces; the characteristics stated below within quotation marks are copied from the several editors' statements. Also stated below are further items of information which emerged from the second major step in this investigation. In order to clarify these items I worked out a method: taking a copy of the Bible, I drew a colored line down through each verse that

was quoted in one of the short bibles; for each of the short bibles listed in table B a different color was thus marked. These colored lines down the column enable one to see distinguishing characteristics, and to calculate the proportions which are in the publications.

TABLE II. CHOICES OF SELECTIONS, AND ARRANGEMENTS

II A. LONG SHORT BIBLES

1. *The Bible Designed To Be Read As Living Literature*. Includes all but "genealogies, repetitions, Chron., the minor epistles, and similar unimportant passages." From gospels: Mark is the basic biography, supplemented from non-Markan. From Apoc.: 58 pp from the Return and the Maccabees, Judith, Susanna, Tobit, Eccus., Wis. Prophets and epistles are put at their time in the narrative. See table III.

2. *The Cambridge Shorter Bible*. Includes "every passage with any particular associations for any school of Christian thought, scholarly or devout"; which amounts to little legislation, none of Chron., some from each prophet quoted in the N. T.—omitting four, all four gospels and Acts, and omitting six epistles. From Apoc.: 7 pp from Eccus., Wis., II Esdras. Arranged like the Bible.

3. *The Living Bible*. Includes all but "repetitions, ceremonial, most genealogies and land boundaries, or matter that is no longer of general interest"; from non-narrative books "the message of each writer without elaboration." Four gospels in one sequence. Arranged like the Bible but prophets and epistles follow Moulton's Modern Reader's Bible.

II B. TYPICAL SHORT BIBLES: ADULT

4. *Kent's*. Selections show "a clearer picture of the origin and development of Judaism and Christianity, and of the work and teachings of their great social and spiritual leaders." The clearest full presentation from the literary historical viewpoint. Well

arranged by kinds of literature and dates when written.

5. *The Everyday Bible*. "The gist of the Bible for the average reader." Arranged like the Bible except the four gospels in one.

6. *The Pocket Bible*. Selects "representative famous stories and people's touchstones, for purely literary purposes and reading enjoyment, not for theological or reference purposes." From Apoc.: 16 pp from Judith, Susanna, Eccus. Arranged by kind of literature, then date of composition.

7. *An American Translation*. Selections show "the development of Hebrew and Christian religious thought, and the great messages of the prophets and evangelists." Less narrative, more teachings. Nothing from Chron., two minor prophets, four minor epistles. Each gospel separately. From Apoc.: 1 page of Eccus. This is the one example of the books arranged entirely by their dates of authorship. See table III.

8. *The Soul of the Bible*. Selected "solely for religious value." Less narrative, more teachings. Often selects a few verses here and there. This seems to be the best example of selecting only the good positive ideas in morals (omitting what not to do and about the wicked or the enemies); omitting also most of the miraculous or the strange, as well as local nationalism. Gospels in one. Each selection is on only one subject, often combining kindred fragments from several chapters. Arranged by major fragment like the books of the Bible.

9. *A College Bible*. Selected "for narrative excellence, intellectual and ethical significance, and aesthetic quality." The one example of choosing "whole units"—meaning each chapter complete, groups of chapters, all of Amos, Ruth, Esther, Songs, Eccl., Luke and the Sermon on the Mount (only), seven chapters from Acts, and I Cor. 13-15; the few others with long continuities. Arranged like the Bible.

10. *Moffatt*. Selections show "essential teaching about the work of God in human life." Less narrative, more teachings. Often discriminates a few verses here and there.

From only seven prophets. Gospels in one. Omits some miracles. Arranged in period of history or kind of literature. Some selections combine fragments from different chapters.

II C. TYPICAL SHORT BIBLES: "JUVENILE"

11. *In King James's Version*. Selects "all the passages which are likely to be most useful in the teaching of young boys and girls." From Apoc.: 5 selections from Eccus., Wis. Synoptic gospels in one, plus 19 selections from John. Arranged like the Bible.

12. *The Book of Books*. Selections for "most interest and value to boys and girls." From only the major prophets. Nearly all of Luke, little from Mt and John. Short summaries of parts not selected. Arranged under kinds of literature. See table III.

13. *The Little Bible, Oxford*. Selections are "a common basis for truth and religious education." From Apoc.: four selections. Gospels in one. Arranged like the Bible under kinds of literature. See table III.

TABLE III. INTRODUCTIONS AND COMMENTS

III A. LONG SHORT BIBLES

1. *The Bible Designed To Be Read As Living Literature*. Short introductions to each book. Liberal.

III B. TYPICAL SHORT BIBLES: ADULT

7. *An American Translation*. An introduction to each book or historical writing, its origin, purpose, and chief interest for history or literature or religion. Liberal.

III C. TYPICAL SHORT BIBLES: "JUVENILE"

12. *The Book of Books*. Many introductions to the kinds of literature, and to some selections. Many explanations of miracles and puzzling subjects. Many parallel narratives pointed out in non-biblical literature. Speaks plainly about liberal religious interpretations.

13. *The Little Bible, Oxford*. Forty pages in an appendix give introductions to the books, to chronicle, prophecy, Jesus, and religious education in school. Liberal, clear, positive.

TABLE IV. MORE PUBLICATIONS OF
VARIOUS KINDS

This table is not intended to be exhaustive.

IV A. IN PRINT

14. Roman Catholic. *The Holy Bible: An Abridgement and Rearrangement*, by Ronald A. Knox, Sheed & Ward, London, 1936. Tall size, 620 pp. "About 1/3 of the Bible." Some from the Apoc.

15. Arranged for family worship on each day of the year. *The Bible Treasury*, by Squire and Baker, Grosset & Dunlap, New York, 1936. Ordinary size, 441 pp. King James. For "counsel, admonition, comfort, inspiration; some for interests dramatic or historical or musical." "Includes most parts of historical importance." Some from the Apoc. Moderately liberal. A minimum of explanations.

16. A digest. *The Bible In Brief*, by Peter V. Ross, Prentice-Hall, New York, 1942. Small pocket size, 427 pp, \$1.39. You read Ross' summary of the biblical narrative in his modern language with its clear, crisp style, interspersed with many quoted sayings from the King James.

IV B. OUT OF PRINT: ADULT

17. *The Readers Bible*, by Chas. A. McAlpine, private Coverdale Bible Press, 1936. Ordinary size, 544 pp, was \$3. Not critical. From the prophets mostly the bright hopeful passages. Arranged with Christ and Early Christianity first. Brief introductions appreciative of the main parts.

18. A devotional anthology. *Every Man's Bible*, by Wm. Ralph Inge, Longman's Green, New York, 1931. Ordinary size, 407 pp. King James. Some from the Apoc. Arranged under God, Christ, Christian Graces, Christian Experience. Brief introductions and explanations.

IV C. OUT OF PRINT: "JUVENILE"

19. Age 14-18. *The Bible For Youth*, by Gillie and Reid, in England by Nelson, 1924. Ordinary size, 1000 pp. Five maps. Based on the syllabus for religious instruction com-

plied by churches in Scotland. The editors "hope nothing will need to be unlearned." "Progressive revelation of God." Problems not dealt with. Liberal. Many good introductions and comments on the biblical subjects.

20. *The Young Folks Bible*, by Jennie Ellis Burdick, University Society, New York, 1925. Large size, 469 pp. American Standard. Explanations. The best for many world-famous pictures.

21. *The Book of the Bible*, by John W. Flight, Oxford Univ. Press, 1929. Relatively short. The introductions are quite plain in simple language. Many good little drawings.

* * * * *

One more publication emphasizes a principle of selection which none of these others mentions. It is *The Christian Content of The Bible, Or The Bible Reduced To The Standard In Jesus*, by George Holly Gilbert, Macmillan, New York, 1930. Ordinary size, 207 pp, out of print. This book is mostly an exposition of the author's contention, but it does also print short quotations which reveal the biblical writers' standards in beliefs and in manner of life. Part I presents the standard in Jesus by pointing out carefully selected sayings. Part II lists from the O. T. those (relatively few) passages whose thought is kindred to that of Jesus. Part III does the same from the N. T. Gilbert selected only the well authenticated sayings of Jesus; and he distinguishes early from later sources (nothing from John). He comes out with "about 1/16 of the Bible." He urges: "It is the summons of Jesus himself to reject frankly whatever is not akin to his spirit." "Why should the Church not present . . . the great truths which sustained his soul and show what he wanted of men, . . . instead of the religion of David or of that law which is annulled by the gospel?" No short bible selects thus, and presents itself for general reading; out of the above publications *The Soul of the Bible* seems to come closest.

Resources for Religious Education

EDNA M. BAXTER

IN the world of tension, conflict and hate it is encouraging to note that there are so many persons and organizations working devotedly and intelligently to create understanding and goodwill in the practical affairs of man. Religious and secular forces are beginning to face the importance of the human being from whatever race, nation, class or religion he may come. Not only are human beings important in themselves but their powers to contribute to a great symphony of culture offers to all who dream of One World, developments that transcend the marvels of the machine.

Churches and schools today are being supplied some remarkably sane resources for intercultural education. *They See for Themselves* gives a convincing and fascinating account of high-school students at work on a documentary play called "Living Newspaper." Interviews and firsthand experiences were wisely used to reveal to these young folks as well as to adults in the community, the place of many types of people in a genuine democracy. *Getting Acquainted with Jewish Neighbors* shows how some children learned about their Jewish neighbors, who are so close to much of the Biblical record and towards whom the spirit of brotherhood needs to become an essential part of our religious practice. Teachers will find resources, plans, and inspiration to help other youth to know their neighbors the Jews as well as to enrich the teaching of the Old and New Testament.

Probing Our Prejudices should be a required course for every high school student. Youth groups, Sunday evening or Sunday morning will find extreme value, and intense interest in this expert attempt by Hortense Powdermaker to study the nature, origin and effect of prejudices, and to work on activities which help to reduce them. A factual survey of America's major race problem has been made available in a valuable little book, *Understanding Our Neigh-*

bors. The rich resources and facts provided in it are due to the careful work of the Southern Regional Council, Inc., of Atlanta.

Many children's books are appearing since Pearl Harbor introducing some of the different peoples who make up our One World. Some fairly accurate books on different nationalities and races appear in such series as *The New World Neighbors Series*, (Heath), the *Portraits of the Nations Series*, (J. B. Lippincott) and the series published by Knopf about articles made in different countries.

The long isolation of our country from adequate understanding of the Orient is beginning to give way. Numerous books on China are providing a more authentic picture of that vast and ancient land and its culture. *China Country of Contrasts* gives a valuable introduction to China that should be of interest to older adolescents and adults in churches as well as others concerned with goodwill. Information and pictures answer many questions about life in China. Chapters on the following reveal some of the delightful material in the book: life in cities, homes, harvests, handicrafts, arts, schools, play and famous people.

Boat Children of Canton is another charming book on China. It has an authentic spirit of China in its delightful story of some children whose homes are on the boats of Canton. The illustrations by Helen Sewell add to the Chinese flavor. It is one of the books that churches and homes should provide as a way for American children to know their Pacific neighbors. Both author and artist have been in China and seem to have ability to give perspective on a foreign people and at the same time make them desirable as friends.

Young people in churches and homes will greatly appreciate the dramatic story of a family of Japanese-Americans in *The Moved-Outers*. The triumphant spirit of these people and their faith in America is an-

other contribution to goodwill and understanding. The results of the experiences of many Japanese Americans may take a longer time to create a sense of security in this land of their birth. The Christian church has a unique opportunity to help them.

Somi Builds a Church is an amazing story of the building of a church because one Lapp, Somi, and particularly his son Poikoo wanted one in the most northern part of Norway. Their long trips to bring logs, the gathering of stone by the children and the climax in the visit of the Bishop combine to make this an exciting story.

Christmas is a time when there should be a sense of One World. Christmas in other lands adds much to this feeling. *Christmas Anna Angel* tells the fascinating story of a little girl on a Hungarian farm who wanted so much to have a Christmas cake but there was no white flour and no honey. Tax gatherers had taken their wheat. Anna had a dream and next day when she found her precious cake, she was certain that she knew how it had been fashioned. *The Sky Bed* is another charming book for children giving a lively story of Christmas in a Norwegian family. Delightful illustrations add greatly to the flavor of these two Christmas books.

The first year of the Christmas tree in America was not a pleasant experience for Pastor Schwan of Cleveland, according to Hertha Pauli. The Christmas tree outraged the town's people as a pagan custom and so Pastor Schwan tried to find out from where the custom came. This is told in *The Story of the Christmas Tree*. Older children and young folks will enjoy the accounts of Jenny Lind, Hans Christian Anderson, an English child, a princess in Vienna, young Wolfgang Goethe and pious monks in the middle ages—all finding deeper meaning in one of the best loved symbols of Christmas, the Christmas tree.

Teacher in America is provoking wide comment among those interested in higher education. Professor Barzun encourages

his readers by assuring them that because "Education is . . . the dullest of subjects . . . I intend to say as little about it as I can." This unusual volume is no "journey through the desert of the mind" but a witty, brilliant and at times satirical examination of teaching.

In many ways religious leaders should find valuable allies in the public schools if teachers heed the suggestions and implications of *The Public Schools and Spiritual Values* written by a group of distinguished educators. Emphasis is laid on agreement as far as possible between the "secularist" and the "supernaturalist" positions. Perhaps the time has come for even greater understanding by more continuous searching in the local community between church and public school educators to give mutual support to values on which both agree and to combine their efforts each in his own way if religion wishes to understand the realm of values. Until the church can do a more capable job of teaching religion during the week, the public school seems to be a most important approach to spiritual values in everyday living and experience.

Primary Children Learn at Church is one of the best books we have for primary teachers in the church. Resources, illustrations and plans for primary teaching are excellent. Learning through experience is central in the author's philosophy. Many church schools will welcome the attractive and practical little book by Gertrude Andon, *Nursery Children in the Church*. *Junior High School Boys and Girls in the Church* will provide leaders with the essentials for planning their programs in larger or small churches for an age-group still neglected in some churches. The author, Louise B. Griffiths, has rendered an even more suggestive and helpful service to junior high people in her excellent little book, *Missionary Education for the Junior High School Age*.

New ways are being found to harness young adults to the work of the church.

M. J. Gordon Chamberlin says, "The vast reservoir of ability and talent among the young adults of the church could be directed at the largest and most trying problems of the world church." Some of the valuable aspects of work to be done by them is presented in his challenging book, *The Church and Its Young Adults*.

Under the impact of two great social crises—economic collapse and world-wide war, all social workers dealing with the family within the past decade have been confronted with extremely difficult problems. As a result some experiments in new ways of service and in new kinds of relationships have been tried. Some of these problems and the resulting tensions and conflicts as well as new methods were discussed in the Summer institute of the Pennsylvania School of Social Work. Growing out of these discussions is the first organized presentation of *A Functional Approach to Family Case Work*, in a volume that should be of great interest to many religious leaders concerned with problems in the family.

The average church has done altogether too little to introduce its laymen to the riches of modern Biblical scholarship. Though clergymen may be students of the Bible and educated in the best seminaries, youth and adults in their churches are often treated as if the fruits of scholarship would be meat too strong for them. It was a long struggle for the church to get the Bible translated into the language of the common people and finally made available to them. There still remains for the church the task of providing them with the results of archaeological, and historical study to make the Bible more intelligible. At the present time this country is rich in its books about the Bible that laymen can study and enjoy but these books must find their way into homes, church libraries and particularly into classes for youth and adults in the church.

The Book of Books contains a substantial part of the writings of the Old Testament and the New Testament which young folks

should know. To make these masterpieces of religion and of literature better known and better understood, Dr. Sypherd has enriched the text with appropriate but simple comments and information. Junior high and older young people as well as adults will find this an invaluable aid in any study or reading of the Bible. *How to Read and Enjoy the Bible* is a little course that should provide a very stimulating introduction to the Bible for adults. Interesting questions are raised and an abundance of good reference books is suggested. *News from North of the Nile* uses novelty to interest young people in reading the Bible by presenting introductions to books of the Bible as simulated newspaper clippings in journalistic style. *The Ten Commandments in a Changing World* is a remarkably lucid and fresh study which should be of great interest to Christians as well as Jews because it succeeds in making them relevant to life today.

Once again parents and teachers of the church are indebted to Sophia L. Fahs. This time, the climax of her writing and editorial work appears in her new book, *Jesus the Carpenter's Son*. Youthful readers at last will be privileged to feel the dynamic power of Jesus' life as it must have grown and developed in those turbulent days in Galilee and Judea under Roman rule. Stories, references, and teachings found in the New Testament are made to live because the writer stirs the imagination of the reader to feel their meaning in the vital experience of living persons. Jesus is made such a dynamic and living personality and so devoted to the noblest purposes of God, that the reading and teaching of this book should produce a marked effect upon those young folks whose parents and teachers are wise enough to put it into home and church libraries and into classes of religion. Invaluable aid in the teaching of this course is given in *A Guide for Teachers Using Jesus the Carpenter's Son*.

For any adequate appreciation of the New

Testament of the life of Jesus, it is necessary to know about the land and the life of the times in which he lived. At last an adequate book has been produced for older adolescents and young people by Oldaker, *The Background of the Life of Jesus*. This again should be a required course in the church. If combined with *Jesus the Carpenter's Son*, it could be a thrilling experience for any group of young people. All teachers of the New Testament will find this small volume of great value.

Another imaginative story of Jesus has also been written by Prince Hubertus Zu Loewenstein of Germany, a member of the Catholic Centre Party but since 1933 a lecturer and writer in the United States and England. *The Child and the Emperor* portrays Jesus as a boy going with his uncle the business man, Joseph of Arimathea to Rome, seeing many phases of his life until finally he finds himself in the midst of Caesar Augustus' sacrifice at the Temple of Peace. In this dramatic legend the author contrasts spiritual and temporal power.

Another coöperative textbook for week-day or vacation church schools has been prepared for third and fourth grade children by Pearl Hoose Doughty entitled *As Jesus Grew*. Besides the teacher's guide book there is also an illustrated pupils' book containing numerous tests. There are really two small courses in this book. One is devoted to the subject of "Finding God in My Family" and contains several valuable sorts of activities. The other section of the book deals with the life of Jesus and contains considerable material suited to third and fourth grade children. Like many of these courses, the writer has doubtless been compelled to scatter her work over too broad a field. Inasmuch as the church labors under the handicap of meeting but once a week for so much of its teaching, young children in particular need to have more long-time activities so as to have depth of experience. There are so many aspects of home life that could be dealt with it is to be

regretted that a real unit could not have been continued in this field. Then third grade children have only just begun to grasp distant periods of time and of places and need a concentrated vivid study of Jesus much as the author has given. Discriminating teachers may choose one or the other of these possible units and concentrate upon it with profit. In such a case it would be advisable to omit the Old Testament stories because there is not time to provide an adequate background for children to have a proper understanding of them. An invaluable aid to this study of Jesus would be Winifred Kirkland's *Discovering the Boy of Nazareth*.

Dr. Willoughby has made a fascinating contribution in *Soldier's Bibles Through Three Centuries*. The militant Puritan, Oliver Cromwell, started the custom in 1643 while commander of the Commonwealth Army of England. "He insisted, above all else, that his troops, the famous "Invincibles," should be "religious men." The 16 page pamphlet with decorated borders on each page, consisted of some one hundred and twenty-five verse paragraphs quoted largely from the Old Testament. Hate was emphasized by placing Psalm 139:21, 22 as the climax to several other quotations including one on love by Jesus. Curiously enough this little pamphlet was reprinted in America and given to Northern soldiers during our Civil War. During World War I soldiers in the United States were given a vest-pocket-size New Testament containing at the beginning a superbly phrased letter by Woodrow Wilson commending the custom of reading "long passages that will really be the road to the heart of it." In this same great tradition during World War II another pocket edition of the New Testament was given military men containing a letter by Franklin D. Roosevelt, "commending the reading of the Bible" because "It is . . . an aid in attaining the highest aspirations of the human soul."

Let's Think About Our Religion deals

with factors which can make religion vital. The authors are concerned about religion "in life." To them "in life" religion is far more important than outward forms, institutional or verbal. Religion is *not* a "plus" applied to life from outside or above. Religion is a force within life and is concerned with plans to help man discover and use *this available spirituality*. Such a religion does not accept magic in any of its forms. Ministers will find chapter VII challenging because of its stress on "in life" ministry more than a verbalizing ministry. A striking illustration is given of the work of Neill McLean in Bricks, North Carolina, where a church has re-thought its program to a Negro community so that religious idealism is expressed by undergirding the elementary needs of the people with economic security. Group work, coöperative buying, diversification of crops, a health clinic, a credit union, a garden club, an alive Sunday School and church services developing from the new unity of concern with all of the life of the parish give evidence of an "in life" ministry.

Our Christian Faith is clearly presented to older youth and adults by one of the ablest of modern theologians, Walter Marshall Horton. Returning service men whose religion has been quickened by the emergency of war as well as the religion of laymen will find help on such basic questions as: God as ruler, redemption, fellowship, freedom, the church's mission and world community. Very wisely the author provides room for thinking and growth admitting that "Theological beliefs by themselves never saved a man's soul, or kept him from sinking into cynicism or despair." "Faith," he declares, "has to be learned . . . by direct experience." Throughout the book is a rock-bottom conviction "that this is God's world; he remains and will remain in command of it, whatever his creatures may do." But man is allowed freedom to choose to meet the conditions created by a just and loving God. A course of study such as this

one by Doctor Horton seems greatly needed by many laymen and returning service men and women to prevent "emergency religion" from degenerating into superstition or disillusionment.

The Challenge of the Church is an unusually interesting vital and lively course for high school students. Though written for Episcopalian youth most of its discussion of the work of the church will provide valuable material for many other denominational youth groups.

Professional leaders of religious education have devoted themselves to the improvement of worship in the church and to the appropriate training of all ages of young folks and adults in an understanding and experience of worship. Sometimes the emphases and resources have been sentimental or have been too abstract and general to be effective. In the children's field, however, some very substantial materials have appeared, which relate God to the truth, to goodness, and to beauty in every day life. The quarterly publication of *Thoughts of God for Boys and Girls* (Connecticut Council of Churches) and Jeanette Perkins' *Children's Worship in the Church School* illustrate some of the better resources. It is refreshing to have such a mature book on the subject as *The Church School and Worship* revised and made available for the training of all kinds of leaders. In general this book by Irwin G. Paulsen is the best general resource that has appeared to train laymen as well as professional leaders to deal more intelligently and more adequately with worship.

Churches are in need of superb resources for use with older young folks in their worship. The sentimental or the abstract types of resources prevail. Few materials have been prepared to aid young folks associate God with important, concrete experiences. Love, brotherhood and other noble ideals are talked about in general. There is a crying need for celebration of and aspiration for the purposes of God in the living experiences of actual people and the world around

them. *Guiding Children in Worship* by Mrs. Fahs is a valuable resource.

Worship Services for the Church Year provides services for all special days in the church year. In this sense it does aid in making worship relevant to life. Much more concreteness of life as seen by youth would have enriched these services. There are a few features in these services that need to be changed. Offerings are frequently placed where they interrupt the thought of the service but could easily occur earlier. Then in such short services it seems more effective to make prayer the climax of the service, following the talk or meditation in order to allow the congregation to become ready to "think with God." The volume contains much that will aid church leaders as well as youth in arranging services of worship.

A church history for youthful readers written by a scholar was cause for rejoicing when *The Church of Our Fathers* appeared a few years ago. For a long time churches have needed more adequate courses for Junior High School students in this field. At last Sara D. Abbott has prepared a leader's guide *The Story of the Christian Church* making large use of Dr. Bainton's book as well as other references. A less useful book for the pupil's use has also been prepared. It is concerned largely with tests. The teacher's book will be a valuable aid to all who wish to provide a genuine study of the church for its young folks. Many adults have never had this kind of course and could follow much of the same outline with profit. The value of such a study will be greatly enhanced if churches will set aside six or eight months for the work so that time may be given to some of the interesting and vivid activities suggested by Doctor Abbott and so allow such a long span of history to "come alive." *Climbers of the Steep Ascent* is a rich course on the church for high school students containing biographical accounts of great men of the church.

At last the thrilling story of Roger Wil-

liams is available to youth. *Lone Journey* by Jeanette Eaton is concerned with the priceless struggle in early America for freedom of religion, freedom of speech, and the separation of church and state. Teachers of democracy and of church history will find *Lone Journey* an invaluable drama of the struggle led by this modest, generous, devoted pioneer in Providence Colony and Rhode Island. Readers will feel his intense devotion to a religion stripped of hate, prejudice and ignorance. Roger Williams learned to know the Indians and to love them. He learned their language and wrote to them, "I could never discern that excess of scandalous sins amongst them which Europe aboundeth with. . . . It is a strange truth that a man shall generally find more free entertainment and refreshing amongst these Barbarians than amongst thousands that call themselves Christians." Roger Williams was convinced that it was not by baptism or ritual but by the practice of the Christian religion by the white man that any impression could be made on the Indians. Through Roger Williams was started a colony that slowly learned to make room for Quakers, for Jews and others to whom religious freedom had been denied. Roger Williams outlined the *rights of man* and paved the way for such views later on to be incorporated in our Constitution. It is good to be reminded in this difficult period of world history of our debt to this great pioneer for religious freedom and the separation of church and state.

The volume, *Daniel Evans Teacher, Preacher, Theologian* has been prepared by a committee from Andover Newton Theological School and edited by Dr. Raymond Calkins. The dramatic and interesting story of his life reveals the struggle for an education as he emerged from the mines of Pennsylvania and through the influence of a remarkable Christian Welsh mother he completed his education for the ministry and finally became a teacher of theology. Besides the biography which reveals Daniel

Evans' philosophy of life, the volume includes three of his addresses: A Liberal Faith, The Meaning and Value of Religion, and The Ethics of Jesus and the Modern Mind.

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BOOK REVIEWS

Poetry

The Greatest of These. By HOWARD THURMAN. Mills College, California: The Eucalyptus Press, 1945. ix+25 pages. \$1.50.

Howard Thurman is one of those uniquely gifted spirits of our time about whom we say: "Why doesn't he publish more?" We almost never see anything from his hand. And there are two areas where we need what he has to say, that of Christian ethics and that of poetry. Some of us recall as unforgettable a conference at Lisle fifteen or more years ago where Henry Hodgkin gave the morning meditation on a hill facing the east and Howard gave the sunset meditation on a hill facing the west. There is literally nothing that our churches and our young people and our seminaries and our students need more today than that kind of contemplation.

In these fourteen prose poems there is much of it, especially in the longer first poem, first printed in *Motive*, and in the concluding pages. In these parts, especially, the writer is down in the fateful subsoil of the spiritual life of our time and "reasons of righteousness, temperance and judgment to come" and deals with the great realities: fear, guile, hostility. And because the force of these curses of man is so agonizingly felt, their opposites, faith, sincerity and love, are for once not easy words, but words that count, as deeds count. For poetry and teaching and preaching can be an "act of life" to use a title of the poet Theodore Spencer. There is no need here to speak of the special setting in interracial experience out of which the poems come since they transcend any special aspect of our human situation. One thing worth noting is the way in which the teaching and authority of Jesus emerge through this approach. Through him have come "the

great incarnate words," the utterance finally born out of an age-old evolutionary groping: "He felt eternal stirring at his roots." Indeed, a unique feature of Howard Thurman's testimony is to an unreasoned faith that rises from the depths of life and that

Pours wave after wave of healing balm
Upon the broken and forlorn.

And his final appeal is to

The growing edge of hope in times of
deepest despair!

The bold trust that the contradictions of
life are not ultimate!

All this man holds against every odd—
Not merely by will and resolution,
But by processes vaster than mind,
Surer than logic—

And again:

There's a timeless principle rooted in
man's being,

That must abound in all he does;

That marks with reverence his every step;
That spreads like evening blessings over
all of life;

That warms the cold depths of all frozen
fears

And makes friend of foe, love of hate;

And lasts beyond life and death, peace and
war!

This man seeks throughout all his years.

AMOS N. WILDER.

Chicago Theological Seminary.

Theology and Philosophy

The Christian Answer. By PAUL J. TIL-
LICH, THEODORE M. GREENE, GEORGE
F. THOMAS, EDWIN E. AUBREY, AND
JOHN KNOX. Edited and with an In-
troduction by HENRY P. VAN DUSEN.
New York: Charles Scribner's Sons,
1945. xi + 195 pages. \$2.50.

The Christian Answer is written by five members of "The Theological Discussion Group," which has been meeting for a decade

under the patronage of the Hazen Foundation. The group includes philosophers, theologians, liberals, neo-orthodox, administrators, and teachers.

After a brief "Introduction" by President Van Dusen, Dr. Tillich discusses "The World Situation;" Professor Greene, "Christianity and its Secular Alternatives;" Professor Thomas, "Central Christian Affirmations;" President Aubrey, "Christianity and Society;" and Professor Knox, "Christianity and the Christian."

In general the authors stand somewhat to the left of center (40-41). They agree in rejecting the right wing of Christian thought (as formulated by neo-scholastic, neo-orthodox and fundamentalistic writers). Even more emphatically they reject the ideas of naturalistic left-wingers. The inconsistency and narrowness of naturalism are brought out with special clarity. The treatment of fundamentalism is least satisfactory, rarely, if ever, documented, and concerned chiefly with its literalism. The writers agree in finding a special revelation of God in the Christian tradition, and in accepting a theistic interpretation of the Christian faith.

Tillich divides modern history into (1) bourgeois revolutions, (2) victorious bourgeoisie, and (3) the present crisis. The cultural, economic, political, intellectual, and religious characteristics of each period are brilliantly analyzed, with special reference to the rôle of reason. In the first period reason is revolutionary—a belief in "the power of truth and justice embodied in man as man." In the second, reason is technical, aiming to control nature. In the third, reason loses control over man's historical existence, seeking to reinstate itself as "planning reason." Tillich truly says that "man is fully rational only on the foundation of . . . non-rational factors." Having criticized existentialism on the ground that "the dismissal of reason as guide to truth is the surrender of any objective standard of truth," Tillich leaves the reader without a clear, normative definition of reason. Yet, he

thinks, "autonomous reason" somehow destroys personality. Thus Tillich's thought is rendered less effective by a lack of exactness in definition.

Naturalism receives cogent criticisms in Greene's chapter, which is enlivened by apt quotations from Somerset Maugham, Jane Mander, Sidney Hook, and R. P. Blackmur. Like Tillich, Greene is somewhat unclear in his view of reason. Rejecting "the rationalistic dogma that only the rational is real," Greene goes on to list as the criteria of reality "coerciveness, coherence, and publicity." He fails to show how this differs from the view that the real is the rational. But his chapter in most respects is lucid and direct. He is especially helpful in showing that Christian faith is a venture, falling short of "absolutely certain knowledge," and that dogmatism, rather than reason, manifests the sin of pride.

Thomas, with Tillich, opposes autonomous reason and holds that "the primary cause of disintegration is modern man's confidence in his own reason." To others it would appear that neglect of reason and loss of faith in it (e.g. by Nazis and Barthians) has been far more disintegrative than has over-confidence in reason. Thomas, however, holds "the value of human reason" to be compatible with faith in the Christian revelation. He rightly remarks that "the reason of the 'spiritual' man has always responded to the great sayings and deeds of the Bible." Thomas overlooks an incongruity when he quotes Job as defending his kindness (among other qualities) by declaring, "I brake the jaws of the unrighteous." But he makes one of the best brief interpretations of the Trinity (113-114) that this reviewer has seen. In closing he wisely points out the organic unity of the Christian faith.

The chapters by Aubrey and Knox exhibit practical insight and sound sense, but raise no new basic problems.

This book leads one to ask whether too many "joint volumes" are being produced.

In this reviewer's opinion, discussion and collaboration with others are of prime value to every thoughtful writer, but it is quite possible that any one of the present able contributors could have written a more unified and useful work than the present volume. Nevertheless *The Christian Answer* is an important contribution to current religious thought.

EDGAR SHEFFIELD BRIGHTMAN.

Boston University

Between Heaven and Earth. By FRANZ WERFEL. Translated by Maxim Newmark. New York: Philosophical Library, 1944. 252 pages. \$3.00.

In his justly famous novels, Franz Werfel has given, through the mouths of his characters, many hints of his religious and philosophical convictions. This volume is no second-hand witness, but is the personal confession of the world-view by which he as an artist and religious man lives.

This book is made up of three rather lengthy lectures which were originally given in Germany before the War; and of hundreds of brief statements on a variety of subjects and varying in length from short paragraphs to several pages, which the author calls Theologoumena. Through them all runs the basic thesis that our age is a hopeless one of "naturalistic nihilism" and can be restored only by the increase of the inward qualities of man at his most human. All development in one direction is bought at the cost of loss in another. The ancients had original spiritual powers which we with our materialist powers have lost. We have grown in analytic method, but have lost correspondingly in integrated conceptual power.

Our "radical realism," instead of coming nearer to reality, has actually "shorn the world of reality." For it has brought about the loss of inwardness, of faith, of qualitative values, and has culminated, by way of the doctrine of economic determinism, in the enslavement not of a class, but of an entire

nation, in Russia. This "realism" measures man by things; the artist and religious man reverses this procedure and says that "without inwardness there can be no external world, and without imagination there can be no reality." (p. 58) Werfel predicts that a revolution of the spirit is coming, induced by man's growing leisure and his growing discontent with his "realistic" views. But before this time arrives individual capitalism will have been replaced by social capitalism.

The life of modern man varies between boredom and pain. He lives in cities where he escapes any sense of worship or guilt and where he "overcomes the thunderous realization of what he truly is and what he is not, on his journey through starry infinity on the roaring wings of ether." (p. 104) This "nihilism" can be destroyed first and foremost as man decides for the Divine and no longer attempts to evade the question of existence. Paradoxically, as it at first appears, Werfel as a Jew states that the world can be spiritually healed only "by finding its way back to true Christianity." (p. 120)

Throughout the volume and more particularly in the "Theologoumena" the mystical and intensely religious characteristics of the author are felt. He writes both as artist and as a man of strong religious convictions. From both standpoints, which in him support each other, he is in rebellion against the *Zeitgeist* of our age and calls those of like mind to reaffirm their beliefs in the divine capacities of the world and man. Personal immortality is affirmed. Death removes the less essential elements of the Ego. It leaves the essence of what one is, "the unique and non-recurrent capacity of being awakened by God to vital response." (p. 177) There are hints of neo-Platonic modes of thought but the Jewish belief in the value and sacredness of matter is affirmed, with the suggestion that perhaps Created Being is necessary to God in order for him to emerge from subjectivity and realize himself objectively in the creature. (p. 168) (His discussion of

why a Jew should not become a Christian is perhaps more mystifying than mystical. It is the duty of the Jew to suffer, he states, and therefore the Jew who accepts baptism is attempting to escape his fate. pp. 193-212)

His many epigrams are often both striking and illuminating. The following illustrate these: 'In two ways only are the boundaries of reason crossed: by faith . . . and by insanity'; "the inorganic is the obedient which has been deprived of the possibility of disobedience"; "the basic formula of all sin is: frustrated or neglected love."

An invigorating and encouraging statement by one of the greatest of contemporary world citizens.

J. CALVIN KEENE.

Howard University
School of Religion

The Dream of Descartes. By JACQUES MARITAIN. Translated by Mabelle L. Andison. New York: Philosophical Library. 220 pages. \$3.00.

"I have often said that Descartes (or Cartesianism) has been the great French sin in modern history." This from the last paragraph of the book might be taken as its theme and the explanation of this volume of essays by Maritain dealing with his chief philosophical antagonist. Over against his feeling that Descartes is at the root of the philosophical decline of modern times and that he is the intellectual architect of the current pragmatic secularism is his repeated recognition of the contributions of first importance that Descartes made to scientific method and to mathematics; perhaps it would be better to say, to the mathematical methodology of science. He grants also that scholastic thought was degenerate in the 17th century and resistant to new developments and that "the work of Descartes appears as a great *blockade-lifting* task." (Preface)

Least important is the essay from which the book gets its title. The "dream" of Des-

cartes was, of course, the sudden illumination that came to him on November 10, 1619, and from which he dates the development of his "admirable science." It is hard to say just what Maritain's idea is in his treatment of this "revelation." He discusses the claim that has been made that Descartes was under the influence of the Rosicrucians and that this "dream" represents some kind of alleged divine communication. Reference is made several times in other essays to this charge. But Maritain makes it clear that Descartes was not himself a Rosicrucian and that, whatever the nature of the illumination, it does not affect the essential character of Descartes' thought which stands on its own merits. It must be said, however, that Maritain leaves us with a feeling that the basis of Descartes' system is somehow vitiated by the dream, a feeling that his own conclusions do not support.

Maritain is more concerned with the effects of Cartesianism upon theology and culture than with the rôle it plays in the subsequent history of philosophy. He justly lays at the door of Descartes the formulation of a conception of knowledge and of the mechanistic character of all knowable reality that underlies the superficial secularism of our day. He is at his best in this enterprise and all Christians can rejoice in the subtlety and brilliance with which he exposes the fallacies and limitations of Cartesian rationalism.

But, after all, the vanquishing of Descartes is not difficult. It is of interest as a matter of historical criticism and as revealing the roots of present day scientism and the secularism with which faith has to deal. But the alternative offered by Maritain is not a going beyond Descartes, with the inclusion of the valid insights of his philosophy, but a return to Thomas Aquinas and the mediaeval thinkers. His comparison of Descartes with the scholastics is brilliant and informative. He sets over against the former's representative theory of ideas and affirmation that the mind knows only its

own ideas, the scholastic doctrine that ideas are derived by intellection from sense experience and therefore bring the mind into real touch with the object known.

In the important chapter dealing with Descartes' proofs of the existence of God, aside from pointing out the inadequacy of the ontological proof, Maritain brings to light a paradox of Descartes' thought in that he claims to start with a clear idea of God—the clearest idea we have—and then ends by lifting God entirely above rational conception so that we must receive on faith from the Church our actual theology. On the positive side he presents the scholastic basis of the claim that theology is a science; viz, the theory of knowledge which holds, as above indicated, that real knowledge of real objects and, in theology, of God is possible.

It is the work of reason "under the compulsion of the first principles intuitively grasped in the perception of being—to compound . . . the notion of a first and supreme cause with that of existence, drawn from experience, by abstraction, in all its analogical amplitude" (p. 137). Kant's criticism of Descartes' argument he holds to be defective because there is a true sense in which "existence" is a predicate applicable to the idea of perfect Being: ". . . the intelligible content of the predicate 'existing' being an essentially analogous object of thought, the mind is justified in applying this predicate, purified of all empirical significance, to purely intelligible subjects which experience, in the light of the first intellectual principles, requires as being its *raison d'être*" (p. 141). It is the rationalism of Aquinas with its "first principles" and its "purely intelligible subjects," against the rationalism of Descartes with its "clear and distinct ideas" and its inference from the idea to God as its "eminent cause." Aquinas gets his First Cause by analogical reasoning and from it deduces all necessary divine attributes. Descartes, by assuming the universal operation of efficient causation, arrives

at the certainty of God, upon whose veracity he can rest the assurance of the existence of the material world and the validity of his knowledge of it according to the ideas in his mind.

Both these systems are rationalistic and supernaturalistic. Fortunately we do not have to choose between them although we need to know and respect both. Maritain says that "If we had to choose between Descartes and Pascal, it is obviously Pascal's part that we would take," and then goes on,—"It is not between Descartes and Pascal that we must choose; . . . St. Thomas Aquinas is the one who answers the errors of Descartes without getting rid of anything true that Descartes has grasped" (pp. 184-185).

If we today had to accept Aquinas as the alternative to the rationalism of Descartes I, for one, would be prepared to do it because Aquinas recognizes the "mystery" that Descartes tried to rule out and "final causes" and all the qualitative and concrete particularity of both the spiritual and the physical world. But we are not shut up to such a choice, the neo-thomists to the contrary notwithstanding. The mathematical rationalism that comes from Plato through Descartes is as valid in its place as the rationalism of a fixed hierarchical order that comes from Aristotle through Aquinas. Both are necessary in scientific method; the latter as a means of discerning the true classification of things in nature; the former, as a tool of free creativity. Cartesian rationalism did, indeed, support mechanism but that was only because Descartes and too many since him have failed to see that the constructive and creative power of Mind both in God and man puts the machine together to a purpose. When so conceived Descartes' rationalism provides the basis for a conception of God as Creator and Ruler of the world, that is loftier and more adequate than the Divine First Cause of Aquinas who, despite his Christian qualities of grace and love, remains a prisoner within his already

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established and eternally unchangeable rational order.

HUGH VERNON WHITE.

Pacific School Religion,
Berkeley, California.

The Moral Theory of Evolutionary Naturalism. By WM. F. QUILLIAN, JR. New Haven: Yale University Press, 1945. 168 pages. \$3.

This is the substance of a doctoral thesis. It is polemics, stoutly argued and abundantly documented. The central problem is stated to be "the validity of the ethical theory of Evolutionary Naturalism, with particular attention to the theory's exclusion of religious and metaphysical considerations." An exposition and criticism of the moral theory of Evolutionary Naturalism constitutes 110 pages; then 40 pages are given to the contrasting presentation of a religious view. That rounds out the author's double purpose which was to refute the naturalistic theory and to urge a religious view.

The evolutionary naturalistic view is based practically exclusively on the writings of British scholars of the latter half of the nineteenth century. Specifically, they are Darwin, Spencer, Leslie Stephen, W. K. Clifford, and J. M. Guyau. Some others are mentioned in passing; and refinements of the theory during the twentieth century are practically ignored. Mr. Quillian is very strict in holding Evolutionary Naturalism to its barest interpretation. He is contrastingly generous in construing the inferences and aspects of a religious view.

The evolutionary naturalists were trying to expound a naturalistic and scientific explanation of and basis for human morality. They argued that "moral sentiments, rules, and judgments are the result of a long process of evolution." They agreed on "the insistence upon continuity, and in making the survival of the fittest in the struggle for existence the determining fac-

tor in the development of morality." Generally, they contended that the traditional religious doctrines are not well founded, and that the religious interpretation of morality involves immoral conceptions and leads to undesirable consequences. Such things as insistence upon obedience to divine law, belief in sin and eternal damnation, promises of heaven and hell, otherworldliness in values, undue narrowness of view, and failure in practice make the religious view untenable and harmful.

Mr. Quillian counters with four main criticisms of evolutionary naturalism. Its proponents fail to account for or evaluate properly the rational nature of man. Human beings are reflective and progress by rational selection. For that, naturalism has no satisfactory explanation. Again, there is no adequate explanation of the imperativeness of the moral demands. The consciousness of individual responsibility also is not satisfactorily accounted for. Likewise, the sense of guilt is not explained on a naturalistic basis. Furthermore, the "genetic fallacy" vitiates argument from natural tendencies to moral judgments. The naturalists do not adequately account for rational man, or for conscience and moral obligation, and they inadvertently introduce normative criteria which can only be justified by metaphysics and religion.

The entire discussion would have benefited by accurate definition and corresponding use of such terms as nature, naturalism, morals, morality, personality, human, and survival. The author practically ignored refinements of Evolutionary Naturalism by writers of this century, such as Durant Drake, John Laird, John Dewey, R. W. Sellars, *et al.* Aspects of nature emphasized by M. Deshumbert and Peter Kropotkin are here not adequately taken account of. Likewise, for the conclusions of J. Arthur Thomson. Instead of trying to refute or repudiate the insights of the naturalists, it might be better to endeavor to extend or fulfill them by showing what may lie beyond them in

the main directions, as J. B. Pratt tried to do in his *Naturalism*.

HORACE T. HOUF.

Ohio University.

Religion and Economics

The Economic Order and Religion. By FRANK H. KNIGHT AND THORNTON W. MERRIAM. New York: Harper and Brothers, 1945. v+viii. 275 pages. \$3.00.

The first praiseworthy feature of this splendid work is the method by which two brilliant analysts approach a common problem. Each writes an essay on the subject, "more to achieve clarity with respect to the issues and their positions than to debate them." They are in approximate agreement on general values, but strongly in disagreement on their concrete interpretation and application. For Knight Christianity and liberalism are opposed, in the main; for Merriam they are not. For Knight they are opposed, because, to him, "the first axiom of liberal ethics is freedom, in the meaning of rationally directed activity; whereas Christianity historically has admonished obedience to established authority; it has inculcated loyalty to custom and law, which are to be accepted as the will of God. For him the only economic order in which liberal values can survive is the free-enterprise system, which, he admits, is faulty enough, but can be constantly improved through scientific studies. Late in the essay Knight does admit of social action, but he is so afraid of the "romantic urge" of idealistic reformers and "the soft heart toward sufferings," and so hesitant about agreement on ideals, conditions and procedures that little impulse to action is left.

Merriam gets much more zest from the Judaic-Christian tradition, as recorded in the Scriptures, although the religious experience is by no means to be limited to the Scriptures. Christianity's God is a God of love. The Christian fellowship must gen-

erate a concern for persons in their total relationships to reality. Christianity requires economic implementation. The religionist and the economist are obligated to collaborate in seeking ends and in discovering effective ways of achieving them. Christian social ideals are based on a theistic worldview, but this does not mean that social actionists can depend upon magic to realize them.

To Merriam the early Christian community demonstrated four major principles in human relationships: the equality of all believers, collective responsibility, freedom and universality. He argues that these principles have relevance for the modern gigantic industrial community. In his chapter on "Economic Intentions of Christianity" Merriam adds to Knight's emphasis on intellectuality "a positive intention to act." His fourteen "Christian intentions" afford a basis for Christian social action.

The really exciting part of the book is the closing section in which the authors discuss each other's essays. Their intellectual punches go far to clear up any doubts as to where they stand. As far as this reviewer is concerned Merriam has the better of the argument. He answers generalizations of Knight's, such as: Christian belief excludes a rational or intellectual approach toward social relationship, or that the Christian mind is necessarily a closed mind, bound by tradition and closed to the scientific approach. Indeed he shows convincingly that dynamic religion has often produced prophets who, at great personal risk, have thundered against the customary, especially if it shielded predatory interests. He is not interested in restoring the free market, which is in fact not free; for the first two "Christian intentions" are "to bring the economic system under the control of socialized purposes democratically evolved," and "to work for the elimination of private ownership wherever the rights of property conflict with the establishment of social justice and the general social welfare." *Social enterprise*

is to replace *individual* and *competitive enterprise*.

It is refreshing the way Merriam brings principles and values down from their ivory tower and relates them to such matters as unemployment, labor organization, political action, consumer coöperation, justice to minorities and international business. The Christian ethic links love and conduct.

Regardless of my conviction that Merriam holds the stronger position, Knight fills an important place in the total work, because his indictment of organized Christianity is, in many instances, deserved. Too often it is more concerned with conserving its outmoded ecclesiastical framework than in losing itself in basic social transformation.

ERNEST F. JOHNSON

Federal Council of Churches

Bible

Problems of New Testament Translation.

By EDGAR J. GOODSPEED, Chicago: University of Chicago Press, 1945. xix+215 pages. \$2.50.

It has been asserted that Dr. Goodspeed's translation of the New Testament has been the "best seller" of all the books published by the University of Chicago Press. In this new volume, *Problems of New Testament Translation*, the reader goes behind the scenes and watches the translator at work. The book is required reading for all those persons who have the idea that a translation of the New Testament into modern speech is somehow a sacrilege, and for those who secretly feel that such translations are motivated by a desire for the novel. A glimpse into the process of what the translator really does will dispel both of these erroneous conceptions.

For a volume of such modest size, the book is singularly rich in content: an illuminating preface setting forth the method pursued, a sketch of early translation, a list of modern translations are all present.

There is a brief chapter on "A Hundred Translation Problems," and then the body of the book contains these hundred problems elucidated by tracing the translation of these various disputed passages. A useful glossary of terms in the King James version follows, certainly indubitable evidence of the need of a new translation, an index of the readings treated, and finally a list of references, ranging over the Old Testament, the Apocrypha, the New Testament, early Christian literature and certain non-Christian writings.

The hundred readings are of course those on which men have differed. The reviewer wishes that there might have been 101. As a constant user of this American translation in college classrooms the reviewer is not disposed to cavil about many of Dr. Goodspeed's translations. She is unconvinced that "engaged girl" is the real meaning of "virgin" in I Cor. 7:36 in the light of the later Christian institution of so-called spiritual brides; she follows J. Weiss instead of Lietzmann at this point, and she has always been completely stumped by Dr. Goodspeed's translation of *stoicheia* in Gal. 4:8 where it is rendered "old crude notions" and in Col. 2:8 where *stoicheia tou kosmou* turns into "material ways of looking at things." But this word *stoicheia* does not appear to have been a bone of contention among translators, and hence is not among the hundred treated.

It is a most fascinating and illuminating little book.

MARY E. ANDREWS.

Goucher College.

In Quest Of A Kingdom. By LESLIE D. WEATHERHEAD. New York and Nashville: Abingdon-Cokesbury Press, 1944. 268 pages. \$2.00.

Here is a book dealing mainly with the parables of Jesus that might well be placed in the hands of undergraduate students.

While less scholarly than such books on the same subject as those by C. H. Dodd and B. T. D. Smith, it is better adapted to the interest and comprehension level of elementary students.

The introductory chapters deal with the nature of the Kingdom of God and here among other valuable comments one finds an effective analogy between the Kingdom of Heaven and the Kingdom of Music. Or again, "the kingdom of heaven is in the same category as health, beauty, being in love, the trust in a child's eyes, the wide beauty of the moors, the tang of the sea, the splendor of a moonlight night, the glory we call mountains, the love of a mother, the fragrance of flowers, the mystery of great music, the spirit of adventure, the thrill that comes from helping another in need, visiting that lonely old man, comforting that overburdened woman . . ." (pp. 52-53). Shafto's paraphrase of the Kingdom of God as "The Kingdom of Right Relationships," quoted here by Dr. Weatherhead, is also cast in language readily understandable by college undergraduates.

The bulk of the book deals with the parables to each of which, for the most part, a separate chapter is given. The interpretation is enriched by the author's diversified background. He makes effective use of psychological insights which have come to him as a result of long experience in counseling men and women. He draws interestingly upon his experiences in the Near East in World War I and later, as for example, in the following remark about the statement in the Parable of the Prodigal Son that the prodigal's father "ran." "The word, 'ran,' is of interest here. It is so very undignified in Eastern eyes for an elderly man to run" (p. 90)." Twenty-two parables are dealt with.

A useful addition to the reference shelf for courses in the Bible.

CARL E. PURINTON.

Beloit College.

History of Religions

The Eleven Religions and Their Proverbial Lore. By SELWYN GURNEY CHAMPION, M.D. New York: E. P. Dutton and Company, 1945. xix + 340 pages. \$3.75.

This book resembles a miniature concordance of the eleven living religions of the world. It contains 4890 quotations with the key words arranged alphabetically under each of the eleven religions. Buddhism has 333 quotations; Christianity, 907 quotations; Confucianism, 514 quotations; Hebraism, 1019 quotations; Hinduism, 472 quotations; Islam, 688 quotations; Jainism, 141 quotations; Shinto, 160 quotations; Sikhism, 329 quotations; Taoism, 194 quotations; and Zoroastrianism, 133 quotations.

If we take Jainism as an example, the 141 key words run as follows: *Action, Ahimsa, alms, alone, attachment . . . vows, wisdom, works, world.* The quotation which contains the word *actions* is as follows: 1. By one's *actions* one becomes a Brahmana, or a Kshatriya, or a Vaishya, or a Sudra. (i. e. We are masters of our own destiny). US. 25,33. (US refers to the Jain scripture Uttaradhyayana-sutra).

Before the quotations of each of the world religions is an introduction to that particular religion, written by an expert in that ideology. These introductions average between six and twelve pages in length, and are of excellence in their giving to one an aperture of a religion within a short space. At the back of the book will be found two very valuable reference indices: One is a subject-matter index; and the other is an alternative chief-word index.

If we take a subject like *Benevolence* from the subject-matter index it will show synonyms in parentheses as follows: Benevolence (generosity, kindness, sympathy). Then there will follow 170 references to that subject distributed as follows: 7 from Buddhism, 18 from Christian-

ity, 28 from Confucianism, 40 from Hebraism, 27 from Hinduism, 27 from Islam, 2 from Jainism, 7 from Shinto, 7 from Sikhism, 2 from Taoism, and 5 from Zoroastrianism.

If we take a word like *anger* in the alternative chief-word index we find it referred to a Buddhism in quotations 34, 82, 308; in Christianity in quotation 747; in Hebraism in quotations 26, 86, 367, 653; and in Hinduism in quotation 79.

At the end of the book is a comprehensive bibliography listing 157 authors, editors, and sets of books related to religions of the world. Rufus M. Jones writes a foreword to the book in which he says that "the publishers of this book have rendered a notable service by making it possible for the reader to find his way into the meaning and the significance of these faiths of the world."

Selwyn G. Champion, the author of this book, is a physician and a Protestant. The concordance he has compiled ought to be on public library reference shelves, in the private libraries of those who appreciate the comparative lore of different religions, and within easy reach of all who wish to make a careful study of the world's living religions. A study of this book through the perusal of the introduction to any one of these religions coupled with a reading of the lore of that religion will help a person obtain a good 'feel' of that religion's essential ideas.

THOMAS S. KEPLER.

Lawrence College.

The Jehovah's Witnesses. By HERBERT H. STROUP. New York: The Columbia Press, 1945. 180 pages. \$2.50.

The Jehovah's Witnesses have appeared so frequently in the periodical press in recent months that it is strange that until this book appeared, no extended, serious study of the movement has yet appeared in America. This does not mean that it has not been written about as an object of attack by members of other religious groups, for "Rus-

sellism" as the Jehovah's Witnesses used to be called has drawn the fire of not a few defenders of the Christian faith. Such titles as "Heirs of Russellism," "How Russellism subverts the Faith," and "Millennial Dawnism" or "Satan in Disguise" are found frequently enough. Also, there have been two books in German dealing with the movement, but objective American scholarship has done little in the study of a movement which is now sufficiently influential to merit the attention of serious students. Mr. Stroup is, therefore, to be congratulated upon having given us what seems to be a very carefully wrought out study of the Jehovah's Witnesses.

Evidently his study has been carried on over a number of years and has met with many obstacles on the part of the Witnesses themselves, for one of the clear results of the investigation appears to be that the movement, however it may have begun, has developed into an almost secret society as far as the official direction of it is concerned. The reviewer, who has himself undertaken some investigation of the group, has met with like unwillingness on the part of the leaders of the movement to offer any help towards any understanding of what they teach or how they operate, though it should be said that permission was given to visit the institutions and observe whatever one might on the occasion of such a visit.

The book begins with a sketch of the history of the movement. It was founded by Pastor Russell, but the changes undergone under the leadership of Judge Rutherford, who in many respects almost superseded the founder and became the authority behind the movement, are many. It is his writings and not those of Pastor Russell, the founder, which are disseminated in such large quantities today. As the writer shows, a number of the original ideas of Pastor Russell have been discarded by the later leaders. This has resulted in the withdrawal of various groups out of loyalty to their founder, but the main movement has followed the lead of



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Judge Rutherford. The organization of the movement is rather complicated and even, as described by Mr. Stroup, leaves one perplexed at some points. He does, however, give a good picture of the local, regional and national phases of their work such as has not been done before. He discusses at length, as well he might since it is one of their major activities, the production and distribution of literature, and here one cannot withhold admiration from the group. Certainly no other group in America is so active in this as the Witnesses. Considering the rather small number of Witnesses, it is doubtful if any other group has even approached them in the per capita distribution of their publications, for they sell literally millions of copies of the more popular publications of Judge Rutherford.

How Mr. Stroup or anyone could seriously suspect that this distribution is highly lucrative, I am unable to understand, for they get only twenty-five cents per copy for cloth bound books of three hundred pages or more, including colored illustrations and they deliver the book at your door. Possibly the large number they publish may in the end bring some appreciable return to the movement, but any comparison of the prices charged by the Witnesses and publishing houses of other religious groups shows that the Witnesses have some secret of publication which the others have not. Of course, the real secret of it lies in the dedication of workers who engage in its production and distribution. A great deal of the work of printing and binding and selling is done by persons who, like the Catholic nuns and monks, seek no wage for their services, but only room and board and a small cash allowance of about ten dollars a month. Indeed, no one in the Witnesses movement is paid a wage according to their statements. Even Judge Rutherford was supposed to receive the same ten dollar allowance which other "servants" of humbler order were given. It is true that the judge lived on a scale obviously not provided for by so meager a

wage, but the inner financial workings of the movement are not available to outsiders.

The author continues with a study of converts and conversion, the ways of the Witnesses, the Witness as believer, and attitudes and relations of the Witnesses.

How many Witnesses there are no one can be sure. Russell claimed as many as two million followers, but they do not publish statistics in their report, nor are they noted in the United States religious census. That the movement is growing seems quite certain. Recently the president, Mr. N. H. Knorr has made a trip through the whole of Latin America, meeting groups here and there, and recent publications speak of assemblies being held in such remote places as India. There were, according to one report, 3,421 local groups or companies. The average membership of a group is said not to exceed 200. 244 new companies were reported as having been formed in 1943.

On the whole the study made by Mr. Stroup is quite comprehensive and answers most of the questions that one would like to have answered concerning the movement,—what it believes, what are its practices, its rituals, its methods of organization, its attitudes toward other groups, its attitude toward the state and toward war. If there is one point at which a fuller account might very well have been given, it is in regard to their attitude toward the present war. Why there is no mention of the large number of Jehovah's Witnesses in the federal penitentiary for refusal to accept induction, I do not understand. He properly states that draft boards refuse to recognize the license card which the Witnesses carry with them as proof of their status as ministers of religion. Actually there have been as high as 800 Jehovah's Witnesses in the federal penitentiary at one time, chiefly for this reason, while in the civilian public service camps, not more than are to be found.

Obviously this cannot be called the definitive work on Jehovah's Witnesses, but it is

an excellent beginning, and will doubtless long be a standard work to be consulted as a reference by those interested in the Jehovah's Witnesses. Similar books ought to be written concerning other marginal movements in the field of religion. It is to be hoped that the results of this study will inspire other scholars to undertake the investigation of some of the more notable of the other minority religious groups in America.

CHARLES S. BRADEN.

Northwestern University.

Biography

The Middle Span: Vol. II of Persons and Places. By GEORGE SANTAYANA. New York: Charles Scribner's Sons, 1945. 187 pages \$2.50.

Having celebrated his eightieth birthday in 1943, Santayana turned to the writing of his autobiography. Thus far *The Background of My Life* and *The Middle Span* have been published. In the first Santayana wrote of his family, his childhood in Spain and America, and his undergraduate days. The second begins with an account of his graduate study and ends with the termination of his teaching career at Harvard in 1912.

The general title *Persons and Places* is particularly relevant for *The Middle Span*. In fact this volume even more than *The Background of My Life* is a series of miniature biographies of others more than an autobiography of Santayana himself. The fullest sketch in this volume is of Earl Russell. There are shorter ones of his fellow student Strong, the Rockefellers, his family and the in-laws in Spain, and the Sturgis side of the family in America. There are numerous still briefer accounts of German, English and American acquaintances. The places which form the framework for these biographies are Berlin, London, Avila and Boston.

The *Middle Span* reminded the reviewer

repeatedly of William James' correspondence with George Herbert Palmer in the year 1900 relative to Santayana's *Poetry and Religion*. In his characteristically enthusiastic manner James stated that the reading of this book was the great event of his life recently and that he had literally squealed with delight. James went on to remark how refreshing it was to have this representative of Latin culture so thoroughly reprove us barbarians. Yet James exclaims in exasperation over the fantastic nature of the philosophy of his student and colleague. James died before Santayana's writing career had reached its peak. Nevertheless, what he said of this early book might well be said of all Santayana's writings down to the most recent.

The reading of Santayana is still a great and delightful experience. Most of the reasons why are exemplified in *The Middle Span*. It contains many examples of his brilliant literary style which is found to some degree in all his writings but probably reaches its height in *Three Philosophical Poets* and *Soliloquies in England and Later Soliloquies*. It displays in magnificent detail that skill in delineating personality which made *Character and Opinion in the United States* and *The Last Puritan* such delightful reading. Quite at random it contains paragraphs of philosophizing which remind us of the stirring intellectual adventure that awaits the reader in the volumes of *The Life of Reason* and *The Realms of Being*. Finally, it continues Santayana's assault on Anglo-Saxon culture. As he himself put it in an earlier biographical sketch he has always devoted himself to saying in English as many un-English things as possible. While most of us like William James will brand this aspect of his philosophy as fantastic there is, nevertheless, considerable value in viewing from his hostile perspective the way of life into which we are born.

EUGENE S. TANNER.

University of Tulsa.

Spiritual Frustration

The Dark Night of the Soul. By GEORGIA HARKNESS. New York and Nashville: Abingdon-Cokesbury Press, 1945. 192 pages. \$1.50.

This book deals with the problem of spiritual dryness and frustration, particularly that which afflicts the more religiously sensitive souls. The fact that so few other modern writers have even considered the problem makes the book doubly valuable.

Medieval Christians gave this aspect of religious life its due place as one of the seven deadly sins, calling it "accidie," misleadingly translated as "sloth." The four characteristics of this affliction whether experienced by medieval or modern Christian, are (1) the sense of frustration in the quest for God; (2) self-distrust combined with self-condemnation; (3) loneliness, isolation both from God and man; and (4) spiritual impotence, weariness, and discouragement. In demonstrating the nature of the experience, Miss Harkness gives examples ranging all the way from the Bible, particularly the Psalms, Jeremiah, and Job, through what seems like a roster of great medieval mystics and saints such as St. John of the Cross (after one of whose writings this book is named), Madame Guyon, the author of *The Imitation of Christ* (probably Gerhard Groote), Nicholas Herman, the French monastery cook, whose letters, conversations, and maxims were compiled to form the devotional classic called *The Practice of the Presence of God*, George Fox, John Bunyan, and four contemporaries who gave their own case histories to the author after publication of the article, "If I Make My Bed in Hell," reprinted here as Chapter I.

The justification of this book, according to its writer, is to show that there is a way out. The mystics and saints have seen in the dark night a beneficial purgative experience, although this is not to say that anyone would seek to have the experi-

ence if it could be avoided. So George Fox found in his painful "dark night," a period of preparation that he might be able to speak to all conditions: "and in this I saw the infinite love of God." There is also something very significant in the following statement of Fox: "I saw also that there was an ocean of darkness and death, *but an infinite ocean of light and love which flowed over the ocean of darkness.*" With George Fox and with the others who have surmounted this experience, it is the sense of the reality of God and of his grace, of the everlasting arms, or the experience of being carried on the boundless bosom of the sea, to use the words with which Madame Guyon in her *Spiritual Torrents* describes the effect of spiritual union with God, which provides the ultimate solution to *accidie*.

While the *ultimate* solution is a religious one, Georgia Harkness vigorously reminds the reader that it may be only one among others. "Ministers and other religious counselors need to learn enough of physiology and psychology to know when to offer religion as a cure for bodily and psychic disease, and when to send their people to the doctor" (p. 22). The condition of which we speak is generally both a sin (i.e., evil attitudes: pride, egoism, anger, resentment, jealousy, sensuality) and a disease, and needs to be attacked from both ends. In the chapter entitled, "Body and Spirit," some wise suggestions will be found dealing with the treatment of the physiological and emotional as well as the spiritual aspects of the condition.

This book offers hope for those who are discouraged. There is a way out of spiritual frustration. As Evelyn Underhill has written, "This 'great negation' is the sorting-house of the spiritual life . . . Those who go on are the great and strong spirits, who do not seek to *know* but are driven to *be*."

CARL E. PURINTON.

Beloit College.

Devotional Literature

Every Day a Prayer. By MARGUERITTE HARMON BRO. Chicago: Willett, Clark & Co., 1943. 396 pages. \$1.50.

Abundant Living. By E. STANLEY JONES. New York and Nashville: Abingdon-Cokesbury Press, 1942. 371 pages. \$1.00.

Prayer & Intelligence. By JACQUES MARITAIN. New York: Sheed and Ward, 1945. 56 pages. \$1.00.

Light of Christ. By EVELYN UNDERHILL. New York: Longmans, Green & Co., 1945. 107 pages. \$1.75.

The School of Prayer. By OLIVE WYON. Philadelphia: The Westminster Press, 1944. 160 pages. \$1.50.

There are stages in the religious life and the first two books in the group under review are well adapted for use by beginners, providing as they do brief scriptural passages, paragraph essays, and well selected prayers conveniently arranged for brief daily readings. The uniqueness of Margueritte Harmon Bro's anthology is the selection of passages not only from the Hebrew-Christian scriptures but from Mohammedan, Persian, Chinese, and Indian religious literatures and in addition from a wide variety of individual authors, ancient and modern, religious and secular. In *Abundant Living*, as is usual in Stanley Jones' books of devotional readings, there is a desirable continuity gained by grouping various readings together, sometimes in ladder fashion.

Of the other three books, that by Jacques Maritain is the oldest having been first privately printed in a limited edition in 1922. The distinguished Catholic author indicates his purpose "to state as clearly as possible, in the spirit of Christian tradition and of S. Thomas, the main directions which seem suitable to the spiritual life of persons living in the world and occupied in intellectual pursuits."

"By prayer," writes Jacques Maritain, "we understand no other thing than that su-

preme prayer which is made in the secret depth of the heart—in so far as it is directed to contemplation and union with God," (p. 3). Thus abruptly we are introduced to what is certainly the basic nature of prayer. Douglas Steere refers to the same type of experience when he says that "in its deeper levels (prayer) becomes a simple, loving response to the creative love of God." It is what St. John of the Cross called "the prayer of loving attention," and Francois de Sales "the prayer of simple comital to God" and Father Baker, also of the seventeenth century, "the prayer of interior silence." Religious experience of the type here described calls for complete commitment. It demands at the outset that initial act of self-surrender which Pere Lallemand has called "crossing the ditch" (p. 11). The thing most to be shunned by the truly religious person is what Maritain describes as "the reflex action of the mind, the tendency to come back on ourselves," looking at ourselves rather than at God to take stock of our spiritual progress, a temptation peculiarly strong for moderns with a taste for psychological analysis. "This absence of any return on oneself, this very pure desire of God alone, is the essential condition of contemplation" (p. 28). The study of the Bible (and Sacred Doctrine) is recommended as a means of attaining the goal of contemplation (or communion with God). "This is what the ancients called, with S. Benedict, *lectio divina*. . . . The method of prayer of the ancients was simple and easy: it consisted in self-forgetfulness and living in habitual recollection, in assiduously steeping their souls in the beauty of the mysterious. For sixteen centuries clerics, religious, and faithful knew no other method of communication with God than this free pouring forth of their souls before him and this *lectio divina* which at once implied and nourished the life of prayer and in fact was almost identical with it." (pp. 36-37). In our day, however, Maritain urges, a definite time should

be reserved for the prayer of communion proper in view of the many distractions which dissipate the energies of the personal life. Maritain also recommends the use of ejaculatory prayers as a means of maintaining in the mind the sense of the constant presence of God. "For what is necessary above everything is to live habitually in the presence of God" (p. 39).

The *Light of Christ*, by the late Evelyn Underhill, contains addresses given at the House of Retreat in Pleshey, England, a photograph of which provides a frontispiece for the book. The introductory chapter of the book consists of a "Mémorial" written by Lucy Menzies, while the last chapter is a sort of Appendix, reprinting an address given by Evelyn Underhill in 1932 on the subject, "The Need of Retreat." The nature of the need is suggested in the opening sentence of this chapter in which an Englishman is quoted urging his wife to attend a retreat with the comment, "Go, my dear. Go, by all means! You're just about due for a spot of re-birth." In these Pleshey lectures we are urged to think of ourselves as standing within a great cathedral and contemplating the various windows through which the "light of Christ" shines. The pictures which we see illuminated there constitute the successive subjects of these lectures and chapters of this book: Incarnation and Childhood, Christ the Teacher, Christ the Healer, Christ the Rescuer, the Cross and the Sacraments, and The glorified Life. This little book is full of deep spiritual insights. We note here, as in Maritain, that self-forgetfulness or self-abandonment, is the key to genuine prayer life. Not that the giving up of self diminishes self-hood. As Evelyn Underhill remarks in connection with vocation, "There are two sides to every vocation: unconditional giving of self to the call of God—"Here I am, send me!" and the gift of power which rewards the total gift of self to God" (p. 74). There are splendid quotations throughout the book calling attention to profound insights into

the meaning of religion and life by such authorities as Von Hügel, Pascal, Thomas à Kempis, and others. The reviewer appreciated the summary of Baron von Hügel's letter to a pupil in which he said that "all we do has a double relatedness. It is part of the chain of cause and effect which makes up human life; and also it is, or can be joined directly to God, the Changeless Reality who gives meaning to that life. To realize, make, keep up that double connection—this is to be fully human, fully alive. . . ." (pp. 103, 104).

The School of Prayer, like Evelyn Underhill's *Light of Christ*, is at the same time more advanced than the books by Mrs. Bro and E. Stanley Jones, and more elementary than that by Maritain. Where Jacques Maritain plunges into the heart of the matter, leaving it to the reader to follow if he can, Olive Wyon provides numerous helps to the beginner in the religious life after an initial warning that prayer is something that has to be worked at. In the third chapter of the book, "Prayer and the Will of God," the author reiterates the truth we have already commented upon in the books of Maritain and Miss Underhill, that giving ourselves to the will of God is the heart of the whole matter (p. 46). As a corollary of this, we are warned to shun "the reflex action of the mind, the tendency to look at ourselves instead of at God, in language obviously paraphrased from the book by Maritain already reviewed, as indeed the writer acknowledges. In one of the finest passages of the book, Olive Wyon makes this submission to the will of God a very practical matter by indicating that God makes his will known to us by "the things that happen every day." Here she makes available to the reader a valuable phrase, "The Sacrament of the Present Moment," borrowed from the eighteenth century French Writer, Père de Caussade, whose letters are filled with the one idea that God fills all things with his presence. "This being so, he argues, all we have to do is to accept

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the will of God as it is made known to us moment by moment, in the guise of a duty to be done, a trial to be borne, a joy to be received; in every experience of life, without exception, God comes to us; if we receive Him humbly we can and will do His will" (p. 52).

Practical helps are offered in such chapters as the following: "Hindrances to Prayer; Fundamental," "Hindrances to Prayer, Practical," "The Object of Prayer," in which the Lord's Prayer is made normative, and elsewhere. In an appendix, a method of meditation, making use of biblical passages is indicated.

One of the most valuable features of the book is the printing at the end of each chapter of choice quotations from authorities on the devotional life.

CARL E. PURINTON.

Beloit College.

Religion and One World

Bringing Our World Together. By DANIEL JOHNSON FLEMING. New York: Charles Scribner's Sons, 1945. 155 pages. \$2.00.

This little book, a Religious Book Club Selection, illustrates the maxim that good things come wrapped up in small packages. It is a thoughtful and sensitive treatment of what seems to the reviewer to be the basic problem of the present day. The aim of the book as stated by the author (p. vii) is to make "a study of world community, its development and some of its responsibilities and spiritual resources."

The first three chapters give a long perspective on the problem. Chapter I, "The Quest for History's Meaning," carries the reader back to the beginning of geological time and to the beginnings of human history. Chapter II is called "How We Came to Be Different," and Chapter III, "The Heritage for World Community."

The heart of the book is its analysis of the problem of motivation for world community and of the contribution that Chris-

tianity has to make. Dr. Fleming wisely cautions Christians against making over-claims for Christianity. "Christianity is the solution in the realm of religion, . . . but we should not claim for Christianity and for the Church effectiveness in functions that do not properly belong to them" (p. 88). Workers through political action, social scientists, and other specialists are given their due.

As the author states, "the attainment of a mature social consciousness, which includes the whole of mankind under God, is a psychological and spiritual attainment of first magnitude" (p. 98). In considering the psychological aspects of the problem, the author makes effective use of Kunkel's "We-psychology," and of the somewhat similar approach, although under different terminology, of Waldo Frank in his *Chart for Rough Water*. Without indulging in an easy optimism, Professor Fleming indicates some grounds for entertaining hope that it will be possible to cultivate a mature world-consciousness. It is his conviction that Christianity can provide the moral climate that is all essential to the achievement of world community. This may raise in the mind of the reader a demand for fuller discussion of the relation of Christianity to other faiths than the author is able to include in a volume of this size. The reviewer, at least, felt a certain inadequacy at this point.

Nevertheless, this is a most stimulating little book and should be of value to general reader, teacher, and preacher.

CARL E. PURINTON.

Beloit College.

Christology

How to Think of Christ. By WILLIAM ADAMS BROWN. New York: Charles Scribner's Sons, 1945. xxii + 305 pages. \$3.00.

When Dr. William Adams Brown passed away two manuscripts were found upon his desk practically ready for the publisher.

How to Think of Christ was one of the manuscripts. Professors Water M. Horton and Henry P. Van Dusen, friends and associates of Dr. Brown, prepared the manuscript for the press. Its worth caused it to be a Religious Book Club selection. It is the twenty-sixth book to come from the worthy list of Dr. Brown, but the first one written by him upon the person of Christ.

In the Preface Dr. Brown sets forth the purpose of his book in these words: "It is an attempt to think of Christ as the history of his Church reveals to us, not as one who lived long ago and now meets us as an accomplished fact, unchanging and irrevocable, but as one who is still alive and not only living but life-giving." With true artistry and with the skill of scholarship long associated with his name, Dr. Brown admirably accomplishes his task.

When I finished this book several reactions seemed indelible: (1) I felt that I had communed with a great scholar who had shown me a panorama of New Testament scholarship, church history, and religious philosophy. He did for me what Sargent in his fashion did in the panel of the prophets. (2) I was aware that I had read a book that not only *teaches* its readers something; but it *makes* them something as well. This is my way of saying that the book has an abiding devotional touch; yet a devotional purport wedded to facts. The atmosphere of this book seems to penetrate into the spiritual pores of one and makes one feel more spiritually alive. (3) I was once again aware that Jesus Christ is too big and too great to be captured by one century, one field of interpreters, one type of profession. He belongs to all of us and by pooling our

interpretations we can best appreciate his grandeur. (4) I paralleled this book with Paul's letter to the Philippians. Each of these books, coming toward the end of the interpreter's Christian experience, could have a sub-title, "What Christ Means to Me." It seemed that Dr. Brown had performed for the people of the twentieth century a labor which Paul had accomplished for the Philippians in the first century.

In this book Christ is first seen through the eyes of those who possess intellect alone—here we discern theological versions of the children's Christ, the interpretations of the philosophers at their councils, and the views of the New Testament historians. Dr. Brown then allows us to view Christ through the various 'authorities' of the Church as characterized by the Roman Church, the Eastern Orthodox Church, the Protestants of the Bible, and the Protestants of the Sacramental Life (Quakers). The third fashion by which Christ is interpreted is through the group which allies imagination, will and heart. Here we find the poets, the musicians, the disciples, and the saints.

There is little I need to add in recommending this book to all readers. The name of William Adams Brown attached to a book is high recommendation in itself. I can merely say that this is a beautiful book; filled with scholarship; overflowing with a scholar's love of the Christian tradition; and a book that no person can afford not to read. As a Christological treatise it seems supreme. Personally I am sure that I shall turn to it many times both for edification and devotional help.

THOMAS S. KEPLER.

Lawrence College.

Prayer

A Preface to Prayer. By GERALD HEARD.
New York: Harper & Brothers, 1944.
250 pages. \$2.00.

This book must not be interpreted from its title as being an "Introduction to Prayer" in the sense of a primer. For such it is not. It is frankly not addressed to those who pray. The author makes this clear.

"This book is intended for those who have ceased to pray—as did the writer—and may find it possible to resume the life of prayer only through being brought to a knowledge, which, while it removes the particular traditional form through which prayer was taught, gives instead a universal frame of reference and a practice which unites any who would pray with all who pray" (p. xvi).

The author's study of the subject is reflected in the table of contents. The book is in two distinct parts, the first dealing with the philosophical study of prayer through such topics as: "The Three Present Explanations of Prayer"; "The Three Levels of Prayer"; "What is the Whole Nature of Prayer?"; "What is Prayer Actually Doing to Us?"; "What is the Universe in which Prayer So Works?"; "Is Contemplation of Any Use?" The second part of the study is given over to consideration of "Aids, Exercises, and Methods" in the practice of prayer.

Those who know Gerald Heard through his other writings may be somewhat surprised to find him writing on this subject. Furthermore, there will be many who will not relish "the freedom of discussion" which he adopts in dealing with the subject. However, no one who reads this volume thoughtfully and with open mind can help but admit that Gerald Heard has contributed much to the subject through his careful wielding

of a much-needed spiritual scalpel, such as only his incisive mind could devise.

IVAN GEROULD GRIMSHAW.
American International College.

The Manner of Prayer. By WILLIAM DOUGLAS CHAMBERLAIN. Philadelphia: The Westminster Press, 1943. 163 pages. \$1.50.

The Professor of New Testament Exegesis at Louisville Theological Seminary has written a thoughtful and profound study of what the Bible teaches about prayer. The book is brief with the brevity which comes from compactness and not from paucity of material.

Dr. Chamberlain was convinced that the average church member should know more about the doctrines of prayer. He looked upon the Bible as the reasonable source for the mining of such knowledge. In that "quarry he has digged" and presents in this volume a display of some of the pay ore which rewards all earnest seekers.

The book is not an anthology of prayers. It is an attempt to set forth "in simple language the basic principles of Christian prayer." It was written, as the author declares, "with the hope that it will help those who feel that they should pray, but do not know how."

It will help such people. Whether or not it would be of help to the skeptic is beside the point. Let him look elsewhere! But for those who are interested not so much in "Shall we pray?" as in "How shall we pray?" this book will prove a genuine aid in giving them insight into the aids to "effective prayer" as found in the writings of the Bible, especially the New Testament.

IVAN GEROULD GRIMSHAW.
American International College.

BOOK NOTICES

Judaism

Hanukkah, The Feast of Lights. Compiled and edited by EMILY SOLIS-COHEN, JR. Philadelphia: The Jewish Publication Society of America, 1940. xix + 400 pages. 11 full page illustrations and a map of Hasmonean Palestine. \$2.50.

This book is similar in appearance and purpose to Millgrain's *Sabbath, The Day of Delight*, reviewed in Vol. XIII, Number 1 (February, 1945) of the JBR. Like that volume, it is clearly printed in good-sized type, attractively bound, and handsomely illustrated.

Part One, "Hanukkah and Its Significance," is introductory in character and contains articles by such well-known Jewish leaders and writers as Milton Steinberg, Solomon Grayzel and Israel Abrahams. Certain of these articles have been reprinted from earlier works, as is the case of the essay by Israel Abrahams. Part Two deals with "Hanukkah in Literature," with selections from ancient and modern literature (subdivided into drama, verse, and prose). Part III is entitled "For the Young" and includes songs and stories. Part IV is called "Commemoration of Hanukkah" and contains ritual for use in public or at home.

While written for Jewish readers, this volume will also be very useful to Christian teachers of religion and their students who wish to be intelligent about the role of ceremony in religious life, in general, and about this ceremony of historic and contemporary Judaism, in particular.

CARL E. PURINTON

Beloit College

Preaching

Pastoral Work. A Source Book for Ministers. By ANDREW W. BLACKWOOD. Philadelphia: Westminster Press, 212 pages. \$2.00.

Dr. Blackwood discusses the nature of the pastoral office, its possibilities and problems. Fifteen chapters are devoted to basic forms of pastoral work and fourteen to other kinds of pastoral work. Most aspects of pastoral work are dealt with and much valuable aid is given in facing delicate and sometimes dangerous situations. Dr. Blackwood is a man who takes the ministry seriously. He

believes that a Pastor should go about his work always as a shepherd of souls. He would have him carry a Bible with him in all his calling on parishioners, and offer prayer in every home. Whether his approach would encourage people to confide in him, or be perfectly natural and at home with him may be open to doubt. A minister may be no less serious in his desire to win people who calls as a friend, makes people at home with and quietly listens to conversations which enable him to diagnose situations which otherwise would be hidden. He will of course control the conversation so that there shall be no gossiping or discussion of trivial things. He will never forget that he is a minister and is so regarded by all those on whom he calls. He must always hold the respect of those on whom he calls. And the effect of his visit must be a sense that Jesus Christ is the Lord and Master of us all. Apart from certain limitations in his discussions, Dr. Blackwood has produced a book which will be of value to all who would effectively discharge their pastoral functions.

JOHN GARDNER.

Garden City Community Church, New York.

The Two-edged Sword. By NORMAN F. LANGFORD. Philadelphia: Westminster Press, 1945. 194 pages. \$2.00.

The congregation privileged to hear such sermons as are to be found in this volume must esteem itself most fortunate. Mr. Langford says his is a country parish; it will not be long before city churches will try to get him away. He was reared in a cultured home, won distinction as a student, and shows that he is a man of scholarly habits.

These sermons are devoid of quotations, anecdotes and poetry. They are the work of a man who believes that the word of God is the sword of the Spirit and as the title indicates the sword is two-edged. Mr. Langford undoubtedly knows the modern approach to the understanding of Scripture, yet for his purpose he needs no more light on such questions than that enjoyed by his grandfather. He preaches on the Canticles, but ignores the idea that they are oriental love songs. The hand on the latch is the hand of Christ, the woman waking to her folly in not opening the door is the church. Bitterly she wails, blindly she

goes crying through the dark streets seeking her Lover. His hand was withdrawn from the Latch! So with the story of Cain and Abel. For his purpose it is history. There is little if any direct reference to the war, yet he is undoubtedly aware of its appalling nature.

This is how he preaches. "It was when Cain actually murdered his brother that his quarrel with God came to a head. We are not told why God was displeased with Cain's sacrifice. That was between themselves, and Cain escaped with a warning. But when he went the length of killing Abel it was time for action. God came back to talk with Cain, not about a religious sacrifice, but about what had happened to his brother. . . . Murder was not something that God could overlook, nor could he patiently endure it. Cain had gone too far. . . . We who live in this world today must also admit that there is undoubtedly the stench of blood in the air, and that someone has to answer for it. If we do not see what is wrong in the church, at least we can plainly see that something is radically wrong in the world. God has given men enough rope to hang themselves. He has permitted mankind to do such wickedness that there can no longer be any doubt about it. He has let us go ahead and prove beyond all question that this world stands in need of redemption. He has made it easy to believe in sin by allowing sin to go to such lengths that anyone can see it. Sin—a preacher's word, spoken glibly from the pulpit, and tossed out unthinkingly in hymns and prayers—is a dull word, a vague and abstract word. But see what it means in the world of real life. Sin is an army slaughtered for the sake of national ambition. Sin is a city blasted into nothingness. It is a woman stabbed in a drunken brawl. It is a man defrauded of his money. It is an undernourished child. It is prostitution and squalor, theft and deceit."

This lengthy quotation samples preaching from which there is no escape.

JOHN GARDNER.

Garden City Community Church, New York.

Miscellaneous

The Psychiatric Novels of Oliver Wendell Holmes.

Abridgment, Introduction and Annotations by CLARENCE P. OBERNDORF, M. D. New York: Columbia University Press, 1943. 268 pages \$3.00.

Oliver Wendell Holmes seems to be coming into his own. One reason for interest in his personality is its many-sidedness. Holmes was first and foremost a physician, but he was also poet, essayist, and novelist, and had he lived fifty years

later, would have been given the title, psychiatrist, since he anticipated in his writings some of the most significant findings of modern psychoanalysis.

These "psychiatric novels" are not great as novels. Indeed, Dr. Oberndorf admits that they have a "medicated" flavor. Nevertheless, they have considerable psychiatric—and religious—significance. It must be remembered that Holmes' father was a Calvinist minister, even though an exceptionally enlightened one. Oliver Wendell Holmes reacted violently against Calvinism and all its works. These novels—and their extensive annotations by Dr. Oberndorf—contain sufficient reasons for continuing to react against such a "damnation theology" whether one looks to the theology of the past or to the attempt to revive it today.

Origin Legend of the Navaho Flintway. By FATHER BERNARD HAILE. Chicago: The University of Chicago Press, 1943, 1943. 319 pages. \$3.00.

The wealth of detail and the beauty of the translation of the songs and prayers of this study of the Navaho Flintway chant are of value to the student of comparative religions. However, this is a book written primarily for specialists in the fields of ethnology and linguistics dealing with one American Indian tribe of the Southwestern United States.

Father Bernard has spent forty years mastering the idiom of the Navaho language. The text and the accompanying translation which make up the major part of this volume are the most complete record we have up to this time of any Navaho chant. In the *Introduction* and *Notes on Flintway*, Father Bernard discusses Navaho ceremonialism, links the Flintway with the Sun Temple in Mesa Verde, and shows its ceremonial connections with buffalo hunting among the Navaho. In short, this volume is a thorough, precise, and scholarly presentation of one complete version and parts of a second version of one ceremonial aspect of Navaho religion.

ETHEL J. ALPENFELS

University of Chicago

The Bible in the Hands of Its Creators. Biblical Facts As They Are. By MOSES GUIBBORY. Jerusalem—New York: The Society of the Bible in the Hands of its Creators, 1943. \$5.00.

Regarding himself as sort of a modern prophet chosen by God for revealing the "true" meaning of the Bible, the author of this phantasmagoria charges that Judaism, Christianity and Islam have falsified the Word of God which is to be restored to its pristine purity by Moses Guibbory and his

followers. Obviously, this volume will be of greater interest to the student of psychopathology than to Biblical scholars. It is studded with vile denunciations of Judaism and Christianity and bristles with the weirdest nonsense and superstitions.

TRUDE WEISS ROSMARIN.

The Jewish Spectator.

Hatha Yoga. The Report of a Personal Experience. By THEOS BERNARD. New York: Columbia University Press, 1944. 68 pages plus 37 full page illustrations. \$3.50.

Theos Bernard, a young American, became much interested in Oriental religion, and went to India and Tibet to make a first-hand study of it. He was particularly attracted to Indian Yoga practice. He became an adept, studying under expert teachers and submitting himself in a thorough fashion to the required disciplines in order to gain a complete understanding of it. This book is his report of his experiences with the Hatha Yoga or Bodily Yoga. It is superbly illustrated in order to show the postures which the Hatha Yoga requires of its practitioners. One cannot but marvel, as he reads it, at the high degree of body control which the author achieved. The text gives a complete description of the techniques, and is well documented from original Indian sources. The author has, in the description of his experiences, made a definite contribution to the understanding of this unusual type of religious expression in the West.

Northwestern University

CHARLES S. BRADEN

The Bible Question Bee. By PAUL N. ELBIN. New York: Association Press and Fleming H. Revell Company, 1943. 96 pages. \$1.25.

Come and See. By HELEN ALLEN. New York: Association Press and Fleming H. Revell Company, 1943. 85 pages. \$1.25.

Five Minutes a Day. With The Bible, The Poets, The Saints. Compiled by ROBERT E. SPEER. Philadelphia, Pa.: The Westminster Press, 1943. 384 pages. \$1.00.

Suggested Syllabus on Religion in Higher Education. By HARRISON S. ELLIOTT. Reprinted from Religious Education, January, 1942.

The First Century Controversy over Jesus as a Revolutionary Figure. By ELLIS E. JENSEN. Reprinted from *Journal of Biblical Literature*, Volume LX, Part III, 1941.

Codex and Roll in the New Testament. By C. C. McCOWN. Reprinted from *The Harvard Theological Review*, Vol. XXXIV, No. 4, October, 1941.

The Bible in the Strategy of the Christian Enterprise Today. By ERIC M. NORTH. Reprint from *Religion in Life*. Summer, 1941.

On the Present State of Proto-Septuagint Studies. Publications of The American Oriental Society. Offprint Series No. 13. By HARRY M. ORLINSKY.

Study in Revelation. By HOWARD B. RAND. Haverhill, Massachusetts: Destiny Publishers, 1941. The viewpoint of this book is sufficiently indicated by the statement of the publishers that the publication of this book "required . . . the awaiting of current history's fulfillment of certain prophecies. . . ."

Vagrant Folios from Family 2400 in the Free Library of Philadelphia. By H. R. WILLOUGHBY. An Offprint from Byzantion, Volume IV, 1940-41.

After 400 Years. A Series of Sixpenny Books about the Bible in the light of modern scholarship. Edited for the Modern Churchmen's Union by R. Gladstone Griffith, M.A., London, E. C. 4: Thomas Murby & Co., 1938.

No. 1. *The Bible and Science*, by J. C. Hardwick.

No. 2. *Archaeology and the Old Testament*, by S. H. Hooke.

No. 3. *The Battle of the Old Testament*, by R. B. Henderson.

No. 4. *The Poetry of the Bible*, by Sir Cyril Norwood.

No. 5. *The Messianic Hope*, by Rev. Paul P. Levertoff.

No. 6. *The Bible and the Reformation*, by G. G. Coulton.

No. 8. *The Message of St. John for Modern Readers*, by W. H. MacKean.

No. 9. *Who Was Jesus?* The New Testament Answer, by Rev. T. J. Wood.

No. 10. *What Did St. Paul Mean?* by R. Gladstone Griffith.

No. 12. *Our Heritage*, by St. John G. Ervine.

THE ASSOCIATION

TENTATIVE PROGRAM OF THE NEW YORK MEETING

GENERAL THEOLOGICAL SEMINARY

Friday, December 28

1:00 p. m.

Council Session

2:00 p. m.

President's Address: The Unity of the Bible.

Dean Mary Ely Lyman, *Sweet Briar College*

Biblical Religion and Biblical Theology

Rev. W. Norman Pittenger, *General Theological Seminary*

Historicism

Prof. Richard Kroner, *Union Theological Seminary*

Discussion

7:30 p. m.

Business Session

Symposium on Biblical Theology

The Task of Biblical Theology

Prof. Millar Burrows, *Yale Divinity School*

The Old Testament

Prof. Robert C. Dentan.

The New Testament

Prof. Floyd V. Filson, *McCormick Theological Seminary*

Discussion

Saturday, December 29

9:15 a. m.

Four Biblico-Theological Studies

The Theological Significance of Genesis

Prof. Samuel L. Terrien, *Union Theological Seminary*

Samuel, the Enigma

Prof. Rolland E. Wolfe, *Tufts College*

The Synoptic Gospels and Eschatology

Prof. Paul Schubert, *Hartford Theological Seminary*

The Epistle to the Romans

Prof. Paul Lehmann, *Wellesley College*

Discussion

THE MIDWESTERN MEETING

Midwestern NABI will meet jointly with CSBR at Garrett Biblical Institute on Friday evening and all day Saturday, January 11 and 12. Hotel and dining accommodations will be the same as announced on last year's program.

The program is as follows:

Friday, January 11, 1946

7:30 P. M. Presidential Address, President Charles F. Kraft, *Albion College*

Symposium: "The Aims of Bible Teaching"

Thomas S. Kepler, *Lawrence College*

Wilbur M. Smith, *Moody Bible Institute*

G. Ernest Wright, *McCormick Theological Seminary*

Saturday, January 12, 1946

9:30 A. M.

"A Secondary School Approach to the Bible"

Hardigg Sexton, *Culver Military Academy*

"The Religious Significance of Humanism"

Horace T. Houf, *Ohio University*

"The Perfection Concept in the Epistle to the Hebrews and Its Ethical Implications for Today"

Alvin A. Ahern, *Greenville College*

"A Philosophy of Teaching as Illustrated in a Presentation of the Problem of the Virgin Birth"

John C. Trever, *Drake University*

"The Christ Image in the Novels of Dostoevsky"

Carl E. Purinton, *Beloit College*

2:00 P. M. Business Meeting of NABI.

"Religion in Universities and Colleges: A Survey"

Edward W. Blakeman, *University of Michigan*
(Prior to the 17th Century)

"The Development of the Study of Hebrew in England"

Joseph Mihelic, *Dubuque Presbyterian Seminary*

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